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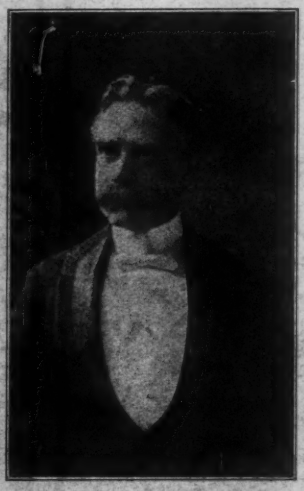

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FIFTH SERIES.—VOL. VI.—(XLVI).—MARCH, 1912.—No. 3.

PIO X PONT. MAX.

in solemni Commemoratione Sancti Josephi

Martius vernat, recolitque nomen
grande Josephi, Decimo Piorum
inditum, sacro simul ut Lavacro
prodiit infans.

Ver redux longum, Pie, te per aevum
sospitem cernat. Sileat, novenne
qui tibi regnum fore dixit; annos
exige Petri.

Gaudiis ac te cumulet supernis
qui Deus novit, vel acerbiores
inter aerumas, recreare laeto
pectora sensu.

Nuper arrisit tibi lux serena,
quo die lecta licuit phalange
purpuratorum viduata Patrum
scamna replere.

Jamque laetandi nova surgit hora:
Acta sunt, ex quo Labarum refulsit,
sexies orbi deciesque clara
saecula gestis.

Acriter Romam sibi vindicabant
Caesares bini. Crucis ille Christi
cultor est ardens; colit hic deorum
numina vana.

Ille, Gallorum veniens ab oris,
voce caelesti monitus, triumphis
advolat certis, Crucis explicato
auspice signo.

Herculis clavam Jovis atque fulmen
invocans, alter bovis obtuetur
exta, felicem paritura, teste ha-
ruspice, pugnam.

Pugna mox fervet, volitatque primum
densa telorum crepitansque grando;
tum micant enses, per et arva caedes
editur atrox.

Milvium sentis trepidare pontem,
quo ruunt densi pedites, equorum
quo ruunt turmae; rubet a profuso
sanguine Tibris.

Hostis at frustra Labarum lacessit;
nilque, Maxenti, tibi profuerunt
impii ritus, nihil et cohortum
copia major.

Fortior quivis cecidit tuorum;
terga verterunt reliqui; fugamque
ipse moliris, periturus inter
fluminis undas.

Crux ave victrix! Helenaque nate,
dic io! Caesar. Tibi jam triumphos
Urbs parat laetans, memoremque veri
Numinis Arcum.

Scribe—quo finem capiat cruentus
in Crucem Christi furor imperantum—
scribe Decretum, sua Christianis
jura daturum.

Pontifex at tu, Pie, vive felix;
vive securus, Cruce tectus alma.
Crux stat et stabit, labefactus etsi
corruat orbis.

P. FRANC. X. REUSS, C.SS.RED.

Rome, Italy.

THE FINAL APPEAL OF BISHOP KETTELER TO HIS FLOCK ON THE SOCIAL QUESTION.

Social Pastorals: The Divine Law of Labor.

ON 23 April, 1875, the Grand-Duke of Hesse, much against his will, for he was not only a good man and well-disposed toward his Catholic subjects, but also a great admirer of the Bishop of Mainz, gave his signature to the Hessian Kulturkampf Laws, a faithful copy of the invidious May Laws promulgated in Prussia. Then followed the darkest and saddest days of Ketteler's life, illumined for a space by the celebration of his silver episcopal jubilee, when the Catholics of Germany vied with one another to do him honor. "The amount of work done by the Bishop during these distressful years, in the pulpit and the confessional," says Baron von Hertling, speaking from personal knowledge, "is simply incredible."

Despite the ever-increasing pastoral labors, however, despite the constant vexations on the part of petty bureaucratic tyrants, the machinations of the Old Catholics, the fines and threats of imprisonment, the bereavement of so many parishes, the banishment of devoted nuns and brothers from the schools and hospitals, the ruin of innumerable works he had spent himself to rear and bring to perfection, Ketteler's interest in the social question never abated. With keen and penetrating glance he followed every phase of its development. The latest sociological works were always to be found on his table, and on his journeys he invariably carried such works with him. His secretary had to collect and arrange all the important newspaper articles dealing with the subject, no matter from what point of view—Catholic, Protestant, Conservative, Liberal or Socialistic. Among his papers Father Pfülf found numerous sketches with headings such as the following: "Means to help the Working Classes," "The Social Question a Stomach Question," "The Black and the Red International," "Universal Direct Suffrage," "Civil Marriage and its Consequences for the Working Classes," "The Christian Woman, the Christian Mother, Christian Children."

By a beautiful coincidence the last Pastorals which the Bishop addressed to his flock (1876 and 1877) were "Social

Pastorals." They are undoubtedly amongst the finest and maturest productions of his pen. "On my last year's episcopal visitation tours," he begins the one for 1876, "I often spoke to you on the relation of the Christian virtues to the welfare of the people. We rightly look on the Christian virtues as the road to Heaven; but perhaps we are not sufficiently alive to the fact that they are also the right road to temporal happiness, nay, that, for the generality of mankind, they are the prerequisite conditions of prosperity here below."

After explaining the true meaning of the term "welfare of the people" as contained in the words of Holy Writ: "Give me neither beggary, nor riches: give me only the necessaries of life,"[1] he treats of the virtues of temperance, economy, and chastity, to which he adds, as being of the highest importance for the public welfare, "the Christian choice of a state of life". "Of all the remedies required to solve the so-called social question," he says, "the first and most indispensable by far is the promotion of family life. The philanthropist who does not see this is a fool and with all his well or ill-meant remedies only beats the air."

The greatest of the social virtues, the virtue of "Christian labor," he reserved for his next Pastoral, which is dated February the first, 1877. "It is with work," he writes, "as with other valuable things, whose importance we overlook because they are so common. What is more common than light? Yet it is one of the most beneficent gifts of God, which not only allows us to see the objects of the created world, but also moves us to raise our thoughts to the Source of eternal light and truth. What is more common than bread? Yet it is not merely one of the necessary things of earthly life, but also the real and true symbol of the spiritual food that gives eternal life to the world. So too there is something grand, something mysterious about work. Revelation alone can teach us its true significance."

He then proceeds to treat of labor as a "divine law", promulgated by God even before the Fall, whose observance became painful only when imposed as a punishment for sin; as a law for all men, but directly and immediately laid on the

[1] Prov. 30:8.

male portion of mankind; as a law the observance of which alone entitles us to eat, to enjoy the things of earth. He next describes the manifold ways in which this law is violated by men and women in every station in life and the sad consequences of such transgressions. In conclusion he lays down five "Christian labor rules": To work because it is the will of God; to combine work and prayer; to work willingly, honestly, and well; to work without complaining; to work in the state of grace; for "just as the sap of the vine is communicated even to the tiniest branches, so grace and benediction flow out of the infinite fulness of the merits of Christ to every drop of sweat that moistens the brow of the Christian toiling in union with Jesus for God."

In the closing sentences Ketteler sums up the experiences of his whole life in the field of social thought and action. They read like his social testament.

> The most fatal error of our time is the delusion that mankind can be made happy without Religion and Christianity. There are certain truths which cling together like the links of a chain: they cannot be torn asunder, because God has joined them. Among these truths are the following: there is no true morality without God, no right knowledge of God without Christ, no real Christ without the Church. Where the Church is not, there true knowledge of God perishes. Where true knowledge of God is not, there morality succumbs in the struggle with sin, with selfishness and sensuality, with the lust of the eyes, the lust of the flesh, and the pride of life. But where morality is not, there is no means left of making the people happy and prosperous. In such a state men are ruled by their passions. They are the slaves of the tyrants of avarice and lust, in whose service the powerful oppress the weak, and the weak, in their turn, rise up against the powerful and, if they conquer, become the willing tools of the selfsame tyrants—their passions; war without end will be waged between the rich and the poor; peace on earth among them is impossible. Intimately, inseparably is the welfare of the people bound up with religion and morality. A perfectly just distribution of the goods of earth will never take place, because God has intrusted the higher moral order to the free will of men, only a portion of whom subject their wills to the will of God; but in a truly Christian nation the differences between the rich and the poor will always be adjusted in the best possible manner.[2]

[2] Hirtenbriefe, p. 923.

The Christian Workman and the Socialistic Labor Party. 1877.

In the spring of 1877 Ketteler set to work on a new social brochure, in which he proposed to answer the question: Can a Catholic workman be a member of the Socialistic Labor Party? The plan had been sketched and a portion of the first part had been twice recast when pressure of diocesan business and preparations for his approaching visit *ad limina* forced him to interrupt the work; on his way home from the Eternal City death overtook him. The fragment, which Father Pfülf has preserved for us,[3] is of such paramount importance for a full understanding of Ketteler's ideas on the labor question that we cannot refrain from setting the greater part of it before the reader. It begins:

Now that the Socialistic Labor Party is daily growing in numbers and in influence, every Catholic workingman is confronted with the question: Can I be a member of this party? Wherever he turns for work he is met by an invitation to join its ranks. Therefore, if he wishes to act as a conscientious and intelligent man, he must be able to give a satisfactory answer to this question. And not only the workingman, but every one who takes a serious interest in the most important happenings of the day must be able to define his position in regard to this question.

I feel all the more called upon and in a measure obliged to discuss it because a great change has come over the labor movement since I wrote my first brochure: *Christianity and the Labor Question.* By the fusion of the two parties which were then struggling for supremacy—a fusion effected at Gotha, 25 May, 1875, under the name of the Socialistic Labor Party and on the basis of a common platform—the old associations have not only gained in numbers and consistency, but have also in many respects altered their character completely. A movement national in character and confined almost exclusively to Germany has given place to one that embraces the workingmen of every land and is really and truly international; a movement whose chief aim was the realization of certain practical reforms for the amelioration of labor conditions has been succeeded by one that relegates practical reform proposals to the background and aims at the transformation of existing social conditions in regard to the acquisition and distribution of wealth and at the inauguration of the so-called "Socialistic era". Hence it would be

[3] Pfülf, *Bischof von Ketteler*, III, pp. 293-302.

unfair to apply what I wrote in 1863 without more ado to present conditions.

But in order to be able to answer the question, whether a Catholic workman can join the Socialistic Labor Party, *we must acquaint ourselves with the aims and aspirations of this party.* We must know what the Socialistic Labor Party and the masses who adhere to it really want. To dispel the prevailing ignorance in this matter is the object of these lines.

To make his answer to the proposed question as clear as possible, Ketteler divides the claims put forward by the Socialists into three classes—such as are perfectly legitimate; such as are only in part justifiable, and such as are unjust, bad, and to be rejected. After warning his readers that only those who stand on the solid foundation of Christianity will be able to follow him with profit in his inquiry, he takes up the discussion of the legitimate claims of the labor party. "The platform, above alluded to, of the Socialistic Labor Party," he says, "treats of the practical demands of the German workingmen in its last and shortest article. The article in question begins with the words: 'The Socialistic Labor Party of Germany demands *for the time that the present social system lasts. . . .*' Eight claims are then enumerated.

The words, "for the time that the present social system lasts", as well as the place assigned to these claims, are characteristic. They give us to understand that, in the eyes of the framers of the Socialistic platform, these claims are merely something incidental; they will cease to be of any consequence as soon as the Socialistic State becomes a reality; and that this new State, described in broad outline at the beginning of the programme, is the true aim of the party. This must be carefully borne in mind if we wish to form a correct judgment on the actual tendencies of the Socialistic movement.

A natural consequence of this is that the labor claims which could have been satisfied immediately have not only been well-nigh pushed out of view, but have also been very superficially formulated. The labor movement, which, at bottom, is perfectly justified, is thus in danger of becoming a sterile, revolutionary agitation. There is great danger of its calling forth a reaction, which will throw away the good together with the bad and pay no attention even to legitimate demands. There is danger too of the laboring masses becoming the dupes of the leaders. If we were to take each workman aside

and ask him confidentially what he thought would improve his condition, he would not talk to us of vague transformations of society, but of practical demands analogous to those contained in the eight points of the program. This would be the case all the more surely because with these demands alone the labor masses have been set in motion and with them the labor leader still parades before the public. . . .

Ketteler ranges the legitimate claims of the German workingmen under three heads—organization of the working classes, State support for workingmen's associations, legal protection of labor and of the laborer against every kind of oppression.

Only the first of these demands is fully treated. The line of argument is, in the main, the same as that followed in *Christianity and the Labor Question.* Absolutism, the French Revolution, and Liberalism, economic and political, were according to Ketteler the progenitors of the labor question and of Socialism. Socialism, he says, is right in demanding a reorganization of the laboring classes, but wrong in thinking that the proposed Socialistic State will answer the purpose.

The dissolution of the old organizations, which had sprung up spontaneously within the natural classifications of the population, set in as soon as the State aspired to be the sole organization and looked with jealous eyes on all others within its domain. This absolutistic tendency commenced with the rise of absolute monarchies and has been handed down to us through the French Revolution by the governments which have succeeded one another since then. The forms were different, but the principle that the State is all has never changed. Modern Socialism is a legitimate child of the same mother. In its labor State there is no room for natural organization, because it knows but one mechanical combination, which is itself. Hence it is not really social, but anti-social, that is, instead of bringing men together in a variety of groups, as nature prescribes, it forces them all into one group, the State. But this forced union is a union that does not unite at all; one might just as well try to unite the productions of nature by destroying the individuality of their species and throwing them all together into one mould. We should never succeed in uniting them, but simply in depriving them of their living unity. It is the same with men. They abhor uniformity as thoroughly as nature does. But what are the living species among men other than the various classes which they form of their own accord

in virtue of a natural law which arranges all things in different groups, and which was evidently established by God? . . .

No class has suffered more from the dissolution of all natural organizations than the laboring class. No class stands so much in need of what human organizations give to man—*help* and *protection*. The help and protection given to man by organization enable him to develop his whole personality, to make full use of the powers and faculties within him. . . He who has wealth finds help and protection in his wealth. On the other hand, he who has neither money nor position in the world finds help and protection only in the society of such of his fellow men as are similarly circumstanced. In the State alone he will not find the help and protection necessary for the satisfaction of his thousand daily wants. Out of this state of isolation all the material evils with which the laboring classes are afflicted have arisen. . . . Fully alive to his own helplessness, the workman is only too ready to join any and every movement that promises to help him, and to throw himself into the arms of every fool or lying demagogue. . . .

To organize the laboring classes on a constitutional basis "is therefore the grand task to be accomplished." A giant task indeed and one which, I am afraid, our age is not prepared to undertake successfully. Its efforts will have to be limited to the collection of materials for the future edifice.

To insure any degree of real and lasting success every attempt to reorganize the laboring classes must be based on the following principles:

(1) The desired organizations must be of *natural growth* (*naturwüchsig*), that is, they must grow out of the nature of things, out of the character of the people and its faith, as did the guilds of the Middle Ages.

(2) They must have an *economic purpose* and not subserve the intrigues and idle dreams of politicians and the fanaticism of the enemies of religion. The Socialist Labor Party has avoided neither the one nor the other of these rocks.

(3) They must have a *moral basis* with the consciousness of class-honor, class-responsibility, etc.

(4) They must comprise *all the individuals of the same class.*

(5) *Self-government* and *control* must be combined in due proportion.

These are the prerequisite conditions for a reorganization of the working-classes. As long as the spirit of Liberalism with its hostility to the Church, the institution in which the great moral forces of humanity find their sustenance, predominates, it will not succeed.

If, on the contrary, Church and State lived on good terms and helped each other, there could be no question of failure.

After briefly passing in review the efforts thus far made to organize the working-classes—coöperative and productive associations, the various associations bearing the name of Schulze-Delitzsch and the trade-unions—Ketteler passes on to the consideration of the other legitimate claims of the Socialists, but Father Pfülf was able to find only some fragmentary notes written in pencil and almost illegible. As they present nothing new we pass them over.

In the second part Ketteler evidently intended to treat of the Socialistic conception of labor as expressed in the first article of the Gotha platform, for he jotted down a remark to the effect that the labor party is right in endeavoring to restore to labor its true value and dignity, but that it wants to attain this end by unjustifiable means—the forcible distribution of wealth.

In the third part Ketteler explains in plain and simple language the general principle on which Collectivism, or Marxian Socialism is based, viz., that private ownership must be confined to *objects of enjoyment* (*consumption goods*), whilst all *means of production* (*production goods*) are to be owned and worked by the State, and in conclusion points to the last and deepest reason why every self-dependent, liberty-loving man must oppose, with every fibre of his being, the destruction of simple property. "Even if all the Utopian dreams of the Socialists were realized," he says, "and every one was fed to his heart's content in this universal labor State, I should, for all that, prefer to eat in peace the potatoes that I grow myself, and to clothe myself with the skins of animals reared by me, and *be free*—than to live in the slavery of the labor State and fare sumptuously. This makes the Collective theory so utterly detestable. *Slavery come to life again; the State an assemblage of slaves without personal liberty.* . . . Profound misconception of the evil that is in all men! He alone can lend a helping hand who is able to vanquish evil within him and around him."

Ketteler had just begun his last Confirmation tour, 14 April, 1877, when the following letter reached him from Augsburg:

In the name of the Christian Workingmen's Association of Augsburg, the undersigned express to Your Lordship their deepest veneration and at the same time their most heartfelt thanks for the warm sympathy Your Lordship has on so many occasions manifested for the interests of the working-classes. . . .

The Bishop replied, under date of 1 May, 1877:

Your friendly appreciation of my endeavors has touched me deeply. I was especially rejoiced to find in your letter a proof that you and the members of the Association seek to realize the aims and aspirations of the working-classes only in the closest union with Religion and with Christ. It is the only true way.[4]

These were Ketteler's last words on the social question—a faithful echo of his first words on the same question spoken twenty-nine years before over the dead bodies of Auerswald and Lichnowski, "With Christ, in the Truth which He taught, on the Way which He pointed out, we can make a paradise of earth, we can wipe away the tears from the eyes of our suffering brother, we can establish the reign of love, of harmony and fraternity, of true humanity."

Last Visit to Rome and Death. 1877.

On the Feast of the Patronage of St. Joseph, 21 April, 1877, Ketteler addressed a Pastoral Letter to his flock on the approaching episcopal jubilee of the Holy Father and the manner in which they ought to celebrate it. "The fifty years that have elapsed since the episcopal consecration of our Holy Father," he wrote, "were not years of rest and peace, but years of uninterrupted heavy cares, trials and labors, years of conflict and suffering. Excepting a martyr's death, what has he not suffered? And now he has passed the age allotted to man; but his cares also, and his struggles and sufferings have reached their culmination." In conclusion he exhorts the faithful to pray for the common Father of Christendom "so humbly, so trustingly, and with hearts so pure" that their prayers must be heard.[5]

The Bishop was determined to represent his diocese in person. He had, it is true, repeatedly visited the Eternal City,

[4] Briefe, p. 536 s.

[5] Hirtenbriefe, p. 925.

but Pio Nono's days were drawing to a close and he wished to take leave of him, little suspecting that his own end was so near. He arrived in Rome on 11 May and took up his residence in the Anima. "I cannot tell you," he said to the Rector on their first walk to St. Peter's, "how happy I feel when I am in Rome." The holy places had always had a great attraction for him, but he had never visited them with such reverential love before. Beads in hand, he went from church to church, from shrine to shrine. He could be seen praying for hours at a time at the tombs of the Apostles or in his favorite church of St. Augustine.

On 17 May the German pilgrims, a thousand strong, with seven bishops and a great number of noblemen at their head, were assembled in the spacious *Sala Ducale* for their audience with the Pope. Not wishing to tax the aged Pontiff's time and strength unnecessarily, Ketteler had not asked for a private audience but merely sent in his name with the rest of the pilgrims from Mainz. Shortly after twelve o'clock the Pope was carried into the hall and took his place on the throne. After the Latin address had been read by the banished Archbishop of Cologne, the leaders of the various deputations advanced. When the jubilee gift of the diocese of Mainz was about to be presented and the word "Mainz" struck the ears of the Pope, he said in a loud voice: "But where is the Bishop of Mainz?" Told that the Bishop was present but standing somewhat back, he called out repeatedly: "Ketteler! Ketteler!" The Bishop had to step forward, and whilst he bent down to kiss the Pope's extended hand, his Holiness expressed his joy at seeing him again. "Ah, Ketteler, Ketteler," he said over and over again, and kept him beside him during the rest of the audience.

After the audience the Cardinals, the Bishops and other prominent visitors were entertained by the Pope in the rooms of the Vatican Library. His Holiness had, as usual, a kind and cheering word for everybody, but Ketteler was again the object of his special attention. How well he remembered the time, he said, when he nominated Ketteler to the see of Mainz. He was in Gaeta at the time, and when the list with the three names, Provost Ketteler's at the head, was presented to him, one of the Cardinals present had remarked: "Ketteler

is known throughout Germany as an excellent priest; everybody speaks well of him; Your Holiness can depend on him." The Pope then spoke of the Bishop's labors in his diocese and of his many battles with the enemies of the Church, "Tu aliquando proeliabaris proelia regis," he added, alluding to Ketteler's career, "nunc proeliaris proelia Dei." "Sequimur exemplum Sanctitatis Vestrae," Ketteler replied. With the exquisite compliment: "You wield a good pen, my son," the Pope brought the conversation to a close. On the evening of the same day Ketteler was summoned to a private audience with the Holy Father, who was "all affection and benevolence", as the Bishop afterwards remarked. Thus closed one of the proudest and happiest days of Ketteler's life. It had scattered to the winds all the idle or malicious newspaper gossip about the supposed strained relations between Mainz and Rome, since the days of the Vatican Council.

On the evening of the third of June Ketteler bade adieu to the beloved City on the Seven Hills. He was impatient to be back in the midst of his children. There was so much still to do while it was day. After a short stop-over at Meran and at Innsbruck, he traveled on to Altoetting, in Bavaria, whence he intended to pay a visit to an old friend of his, Baron Clemens von Korff, who had just entered the Capuchin novitiate in Burghausen. At the Shrine of Our Lady of Altoetting, where the will of God in his regard had been made manifest to him thirty-seven years before, he offered up the Holy Sacrifice for the last time. On the way from Altoetting to Burghausen the fever which he had contracted in Italy and which his iron constitution and his indomitable will-power had until then successfully resisted, broke out in the worst form of typhoid. He arrived at the monastery "tired unto death", as he told the Father Provincial, and asked for a bed.

In the circle of his friends Ketteler had often expressed the wish to be able to retire to the solitude of some cloister to prepare for death. His wish was unexpectedly realized. For thirty-three days the fever burned and raged and shook the giant frame of the sufferer like a reed, but it could not break his spirit or cloud his intellect. "To will what God wills is Heaven on earth"—this favorite maxim of his mother he had made his own in life and he remained faithful to it in death.

When one of his friends expressed the hope that God would grant him life and health again, "No," he replied, "Death is standing at the door. God's holy will be done."

On the thirteenth of June, at 9 o'clock in the morning, shortly after having received Holy Communion and while the monks were reciting the prayers for the dying, he expired in the peace of the Lord, without a struggle, without a sigh, the cross in his right-hand, his eyes raised to Heaven, his lips parted in prayer—the hand of death had not disturbed the imposing calm and majesty of his dying hours.[6]

When the great Bishop died, the affliction of the Church in Germany was just entering upon its acutest stage; not even the faintest ray of light gave promise of better days to come. Thousands of parishes were without pastors and there was hardly a bishop left in Prussia. Ketteler's deposition and banishment had long been planned; his enemies were only waiting a favorable opportunity for decisive action.[7] But God in His infinite love and mercy took him away before this heaviest blow of all, which would have broken his episcopal heart, descended upon him. "If he continue to live, he shall leave a name above a thousand, *and if he rest soon, it shall also be to his advantage.*"[8]

In his testament Ketteler intimated that he should like to be buried in the Lady Chapel of his cathedral church. "I do not mean to say," he added, "that I am worthy of such an honor, or that I was a good client of the Mother of God. All I can say is that I always had the desire to be one." Here accordingly he was laid to rest on the eighteenth of July, all Mainz and thirty thousand strangers assisting at the funeral.

Five years later a beautiful monument arose over his tomb. A stone slab resting on six low columns bears the life-size figure of the Bishop in alto-relievo of the finest Carrarra marble. A baldachin of white sandstone, let into the wall, forms the background. The Bishop is clad in his pontifical vestments, in his left-hand he holds the crozier, in his right, the Book of

[6] For an account of Ketteler's sickness and death see Liesen, Letzte Lebenswochen des hochsel. Bischofs von Mainz. Also Pfülf, III, p. 315 ss. and Dr. Heinrich's funeral oration in Schleiniger's Muster des Predigers, p. 897 ss.

[7] Twice warrants for Ketteler's arrest had been issued, but both were recalled, or any rate never carried out.

[8] Ecclus. 39: 15.

the Gospels; a lion is couched at his feet. The Latin inscription tells the visitor that "Wilhelm Emmanuel, Freiherr von Ketteler, for twenty-seven years Bishop of the Church of Mainz, a man mighty in his words and deeds, rests here in expectation of the resurrection."

There are always fresh flowers on the tomb, placed there by the mothers and daughters of Mainz as a tribute of gratitude to the eloquent champion of the Christian family.

"Oltre il rogo non vive ira nemica." When the voice of the "fighting Bishop" was hushed and his pen, which the Vicar of Christ had pronounced to be good, had been laid aside forever, friends and foes at home and abroad united in offering a sincere tribute of admiration to the rare consistency of his character, to the magic of his personality, to his unswerving devotion to his ideals, to his love of justice and his hatred of iniquity. Of all the eulogies bestowed on him that of our gloriously reigning Pontiff is the most beautiful by far.

"We were rejoiced to hear," he wrote 12 July, 1911, to the president of the committee charged with the preparations for the commemoration of the centenary of Ketteler's birth, "that not merely the citizens of Mainz, but the Catholics of all Germany, were anxious to do honor to his memory with thankful hearts, knowing as they do with what enthusiastic ardor he ever defended the right of religion and of the Apostolic See; with what wisdom he expounded the Christian teachings, especially on the social question, for whose solution, as he showed so conclusively, the Catholic Church offers such marvelously efficacious and salutary remedies; with what zeal he championed the cause of the men and women whose lot in life is daily toil; knowing also what glory his splendid words and deeds shed on the city whose bishop he was. We welcome the approaching celebration all the more joyfully because we entertain the firm hope that the memory of such a beloved Pastor, and the illuminating example of his works will inspire the congressists to adopt resolutions corresponding to the needs of the times and to renew their ardor in the practice and defense of religion." [9]

[9] Official Report of the 58 Katholikentag, Mainz, 6-10 Aug., 1911.

"THE GREAT TEACHER, THOUGH DEAD, YET SPEAKS."

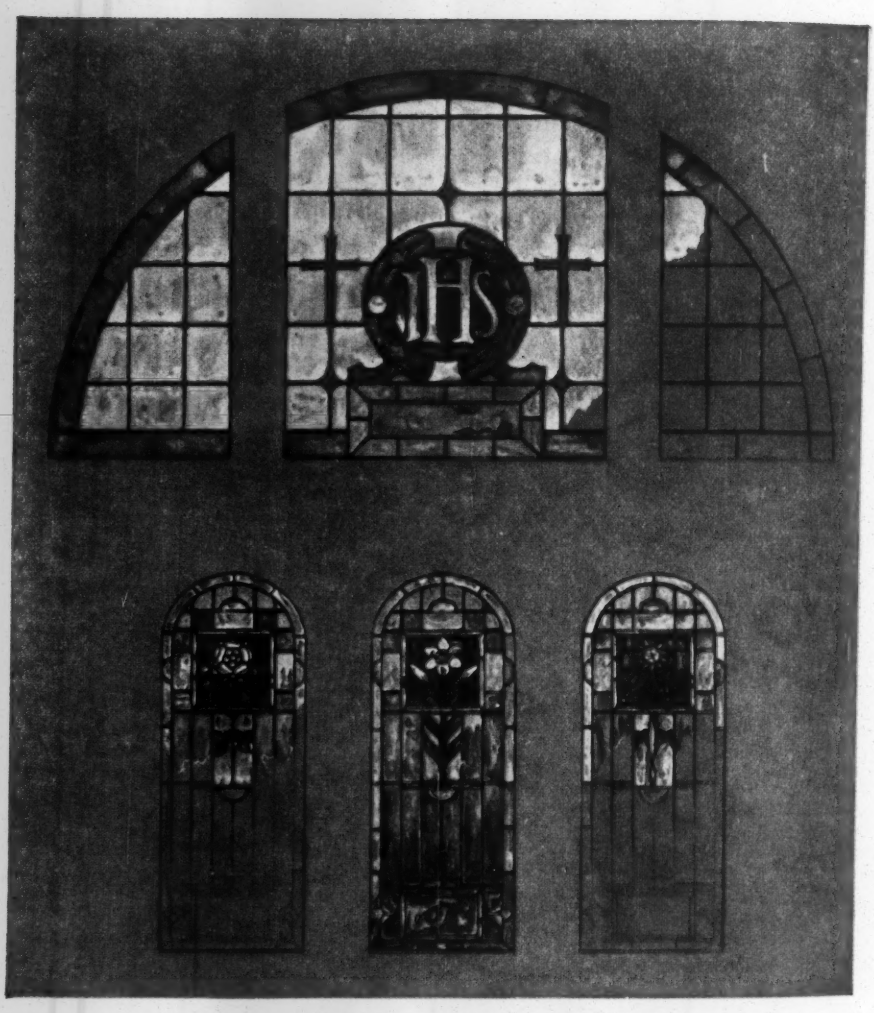
"When death surprised Ketteler," says Goyau, "the German Centre, the Catholics of Germany, possessed, thanks to him, a social doctrine and a social platform."[10] He could have added: And the social reforms demanded by Ketteler have been for the most part realized.

We have seen how the hands of the Catholic representatives in the German parliament were tied by the Kulturkampf. The Liberals had an overwhelming majority in the Imperial Diet and in the various State Legislatures, and every bill brought in by the Centre, no matter what its nature might be, was a priori doomed to be voted down. The legislative mills were so busy turning out anti-Catholic laws that there was no time for social work, even if the Government had been minded—which it was not—to promote it.

As soon, however, as an opening appeared, the Centre came forward with a Labor Protection Bill, 19 March, 1877. It was the first bill of the kind ever placed on the table of the Reichstag[11] and bore the name of Count Ferdinand von Galen, a nephew of Bishop Ketteler. In scope it was identical with Art. XII of Ketteler's socio-political program. The debate showed how woefully behind the times the Liberals and so-called Progressists were in regard to the social question. One Liberal, a certain Herr Rickert, frankly admitted that the whole Bill was as a sealed book to him; that he could not see what "the Christian social order of the world" had to do with factory legislation. To another it looked like "a chapter from some medieval chronicle, a story of Franks and Burgundians." Bebel wanted to know "whether the Christian social order of the world dated from the time when Gregory VII ruled supreme, or when Leo XI squandered indulgence money in Rome; from the Peasant War, or from that epoch of Christianity when the first Christians lived a communistic life?" Lasker called the Bill "a piece of folly", and Secretary of State Hoffman regarded it as a "provocation of the Government, as a serious attack on the economic policy heretofore pursued by the Chancellor." The same statesman

[10] Goyau, *Ketteler*, p. xlvii.

[11] The first Social-Democratic Labor Bill was introduced on 11 April, 1877.



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The Ecclesiastical Review
March, 1912

(About $1.50 per square foot.)

was at a loss to know where, in a rational factory law, a place could be found for the demand for rest on Sundays and Feast Days. For these and other equally weighty reasons he asked that the Bill be killed then and there without doing it the honor of committing it. As the majority of the House did not think it advisable to quash in so brutal a manner a Bill behind which stood 100 representatives of the people, this suggestion was not acted on. The Bill was accordingly referred to a committee of 21 members—10 Liberals, 10 Conservatives and Centrists, and one Socialist. The ten Liberals and the solitary Socialist succeeded in burying it, not however before the Liberal and Socialist press and the comic sheets had pounced upon it and its author, whom they called "the Apocalyptic Count", as a welcome subject for cheap satire.

And what did Bismarck think of the Galen Bill? On 10 August, 1877, he wrote to the Minister of Commerce that in his opinion legislation for the protection of the workingman's health, for the protection of youth, for the separation of the sexes, for the keeping of the Lord's day, for the appointment of factory inspectors, would not restore peace between the employer and the employees; every limitation put on the conduct of a factory would on the contrary merely diminish the wage-paying capacity of the employer, and certainly handicap Germany in the race for the world-market.[12]

The parliament which had treated the first Christian Labor Bill with such supreme disdain was dissolved, 11 July, 1878. At the general elections which followed, the Liberals lost 29 seats and the Progressists 9, while the Centre was returned the strongest party with 103 members, ten of whom were Protestant "guests". A Conservative was chosen president and a Centrist, Baron von Franckenstein, vice-president, of the next Reichstag. On 1 July, 1879, Dr. Falk was dismissed from the Ministry of Worship and in the same month the Government made the first overtures to Windthorst. The ship was being gradually cleared for action.

On 17 November, 1881, William I sent the famous message, known as "the great message", to the Reichstag, in which the Government made its own the demand for social

[12] See *Germania*, 30 July, 1911 (No. 172).

reform and inaugurated the era of workmen's insurance. This is not the place to discuss the merits and the weak points of the insurance laws enacted between 1883 and 1889.[18] They are stamped with the stamp of Bismarck: overrating of the mechanical forces of the State and underrating of the ethical forces of human nature. Materialist as he was, the Iron Chancellor flattered himself that he could solve the labor question with money and kill Socialism with a watchman's club. Hence his persistent opposition to the reform proposals of the Centre party, which even the ruinous strikes in the Rhenish-Westphalian coal regions at the end of the eighties could not make him abandon. The ship had evidently to be cleared again.

On 4 February, 1890, William II informed Prince Bismarck and the Minister of Public Works that he was determined to continue the work begun by his grandfather and to secure further protection to the economically weaker classes of his people by the application of the principles of Christian morality. The Chancellor was directed to take the necessary preliminary steps for the holding of an International Labor Conference in Berlin.

The Conference was still in session when Bismarck was dismissed from office (20 March). The labor question was the rock upon which he finally split. The general elections, with social reform as the main issue, had broken up his bloc majority.

The greater part of the speech from the throne at the opening of the Reichstag on 6 May was devoted to labor-protective legislation, and the Emperor expressed the firm hope that salutary laws would, with the help of God, be enacted without unnecessary delay. Thus urged on, the legislators went about their task with energy and good will. The Liberals and Progressists, that is, what was left of their once mighty phalanx, all but openly apologized for their unmannerly behavior toward Count Galen. Things had changed since then, they said, and, as His Majesty had spoken, it was their duty to follow his directions. And so, on 1 June, 1891, after fifteen

[18] The sickness insurance law was passed 15 July, 1883; the accident insurance law 6 July, 1884; and the old age and infirmity insurance law, 22 June, 1889.

years of almost uninterrupted parliamentary struggle, in which the greatest statesmen and political economists of the age were engaged, the incubus of Liberal industrialism was lifted from the workpeople of Germany and Ketteler's social reform program received the sanction of law.[14]

But it was to receive a higher sanction still. If we wish to test Ketteler's fidelity to the true traditions of the Church on the social question, we need only turn over the pages of the encyclical *Rerum Novarum;* "the Pontifical authority, believing the moment come for giving the right direction to the Catholic social movement, confirmed point by point the teachings of the Bishop." [15]

The men who fought the great battles for the protection of the workingman and his family were animated by the spirit of Ketteler. The Catholic Congress of Mainz and the celebrations held in a thousand cities, towns and villages of Germany to commemorate the hundredth anniversary of Ketteler's birth, proclaimed to all the world that his spirit is abroad to-day more than ever. In the Volksverein with its seven hundred thousand members, in the Christian Labor Syndicates, in the Catholic Workingmen's Associations, in the Artisans' Guilds, in the innumerable other professional organizations, which are spread like a network over the length and breadth of Germany, the spirit of Ketteler still lives and "the great teacher, though dead, yet speaks."

GEORGE METLAKE.

Cologne, Germany.

INCARDINATION AND EXCARDINATION OF DIOCESAN CLERGY.

INCARDINATION originally signified the attaching by ordination of a cleric to a definite church. Later the term was applied to the canonical enrollment of a cleric, properly released from the church for which he was ordained, among

[14] The Socialists voted against the Labor Protection Law. In his excellent work, *Germany and the Germans,* Vol. II, p. 353, Dawson pays a well-deserved tribute to the men who carried Ketteler's program through the Reichstag. The higher interests of the laboring classes, he says, never had sincerer defenders than the Catholic representatives, who, more than any other party, stood up for factory legislation, for Sunday rest, for prohibition of work to children under a certain age and of night-work to women and for work people's insurance.

[15] E. de Girard, *Ketteler et la question ouvrière,* last chapter.

the clergy of another church or diocese. Lastly in modern times the word incardination, though less properly, also designates the act by which a bishop adopts subjects (not his own by birth, domicile, or other legitimate title for the conferring of orders) desirous of entering the priesthood. In the present day then we speak of the incardination of laymen, with a view to ordination, as well as of priests or other clerics. Moreover one is incardinated or inscribed in a *diocese*, not in a particular church. Incardination consequently is the canonical enrollment in a diocese, by ordination or formal adoption, of clerics or candidates for tonsure and orders. It is not our purpose to treat of incardination as effected by ordination, but merely of the formalities to be observed by bishops in accepting permanently clerics or ecclesiastical students.

Rights of Bishops and Subjects.

As diocesan priests cannot be forced to accept dismissal from the diocese, so too they are not allowed to abandon their diocese without permission. A bishop, however, is not obliged to grant such permission, even to a cleric having no regular appointment, if he has just cause (which with us is rarely, if ever, wanting) for refusing, and furnishes said cleric proper support. Nevertheless a member of the diocesan clergy is free ordinarily, without his bishop's consent, to enter religion —even a community professing simple vows only. Two exceptions militate against this general rule: first, when grave injury (chiefly arising from a scarcity of priests) would result to the diocese from such action; then the good of the individual must yield to the general good; secondly, when there is an obligation *ex pacto* of serving the diocese for a certain number of years, since the fulfilment of one's obligations is of strict precept, while it is of counsel only to embrace the religious state. Those who have taken the missionary oath are surely included in this second exception. There is room for doubt however in some other practical cases. Canonists[1] are not agreed whether those who have been educated at the expense of the diocese are to be placed in this category. It

[1] Cf. Icard, Prælectiones, n. 459; Bouix, De Regularibus, Tom. I, p. 551; Bargilliat, Prælectiones, Tom. II, n. 1111, ad c; Many, Prælectiones, De Sacra Ordinatione, n. 70.

is argued that since these young men are supported in the seminary by the offerings of the faithful, who are solicitous for the *number* of good priests, whether secular or regular, they may enter religion even against the will of their bishop, when no serious harm would result thereby to the diocese. Nor can we maintain that the mind of Rome, as expressed in recent legislation, is contrary to this opinion, viz. that those educated gratuitously by the diocese must promise in writing not to abandon their diocesan work. This promise, as well as the other referred to below, prescribed in incardination, is not intended, we believe, to exclude a religious profession. A simple promise is not a *pact.* Moreover these promises are made *juxta leges canonicas,* and the canons allow the secular clergy, as explained above, to seek greater perfection in religion. Is not the reimbursement of the diocese a distinct question? Practically the discussion is of little moment, since there is no need of taking this step without the Ordinary's permission, which will not be refused without canonical reasons. The religious habit is not to be conferred before the receipt of testimonial letters prescribed by law. Formal letters of excardination are not required for one entering religion. Excardination from the diocese is effected *ipso facto* by a solemn religious profession, or by taking simple vows together with the reception of subdeaconship or other sacred order (cf. S. C. EE. et RR., 13 July, 1894). One who thus becomes subject to religious superiors cannot except with extreme difficulty be dismissed from the order, and in no case may he return to make demands on the diocese. We note in passing that excardination is not within the power of the administrator of a vacant see, since the privation of a diocese of its subjects redounds to the detriment of the diocese: it is considered a species of alienation. At most an administrator may grant a release or leave of absence, subject to the approval of the new incumbent of the see, who, if he see fit, will make out the *exeat* requested. The incardination of proper and useful subjects, on the contrary, can accrue only to the benefit of a diocese: hence according to many canonists an administrator acts within his powers in permanently adopting clerics. Others however deny this on the principle: *Ne sede vacante aliquid innovetur.*

FORMALITIES.

The present-day requirements for incardination are found in a decree of the Sacred Congregation of the Council, *A primis Ecclesiae saeculis,* dated 20 July, 1898, republished 24 November, 1906,[2] with additions concerning the adoption of those who desire to enter the clerical state. First the priest or other cleric who would transfer his allegiance to another diocese must be excardinated or released by his bishop. Excardination requires a just cause: this is left to the judgment of the bishop. Sordid or ambitious motives should not be recognized. Excardination must be unconditional, perpetual and in writing. It is granted in view of adoption in another diocese, and is wholly void of effect till such adoption is effected. A cleric consequently who has obtained his dismissal and who fails to secure canonical adoption elsewhere, still remains a member of the diocese from which he sought release. A bishop then who would inscribe among his clergy one affiliated to another diocese must demand a written document, by virtue of which said cleric is released from allegiance to his former diocese absolutely and perpetually, without limitation expressed or tacit. In addition he must obtain, secretly if necessary, from the former Ordinary testimonial letters bearing witness to the cleric's legitimacy, life, morals and studies. The decree *Vetuit,* as below, must be observed when applicable. The *A primis* does not prescribe explicitly that dimissorial letters or *exeat* be made out in favor of a designated bishop. This, nevertheless, is always done when the incardinating prelate is known and ordinarily a subject should not be granted his release till another bishop has consented to receive him.

The incardinating bishop, having received the formal dismissal of the cleric in question and the testimonial letters prescribed, may formally adopt the subject at once. He may, however, if he chooses, insist on a term of probation; since it is evident that if a bishop is free to accept or reject a subject, he is equally free to defer acceptance. The probation, however, usually takes place before excardination is granted. Finally when the bishop consents to receive the cleric seek-

[2] Printed in ECCL. REVIEW, XXXVI, pp. 292 ff.

ing enrollment in the diocese, the incardination must be formal, effected by the bishop not orally but in writing, unconditionally and perpetually, binding namely till the demise or canonical excorporation of said cleric. It is ordained furthermore that the subject, thus cut off entirely from his former diocese and inscribed in another with all the rights and obligations of a diocesan under the new Ordinary, should promise under oath to remain in the diocese. This oath is similar to the one demanded by the constitution *Speculatores* of Innocent XII in connexion with the acquisition of a domicile for the reception of orders. In promoting a newly accepted cleric to orders the bishop will observe all prescribed formalities.

Informal, tacit or presumptive incardination is no longer permissible. Our particular legislation in regard to presumptive incorporation, established by the Third Plenary Council of Baltimore (nn. 62 sq.), is abrogated by the decree *A primis,* as expressly declared, at the request of the Propaganda, by the Congregation of the Council, 15 September, 1906, in response to a query of the Apostolic Delegate at Washington. While the decree *A primis* is not retroactive, its date of issue (20 July, 1898) determines the cessation of presumptive incardination in the United States. In an individual case, were not all the conditions prescribed by the Baltimore Council fulfilled on that date, neither excardination from the former diocese nor incardination in the new was effected. One who is unable or unwilling to be incardinated must observe the constitution *Speculatores* in acquiring a bishop.

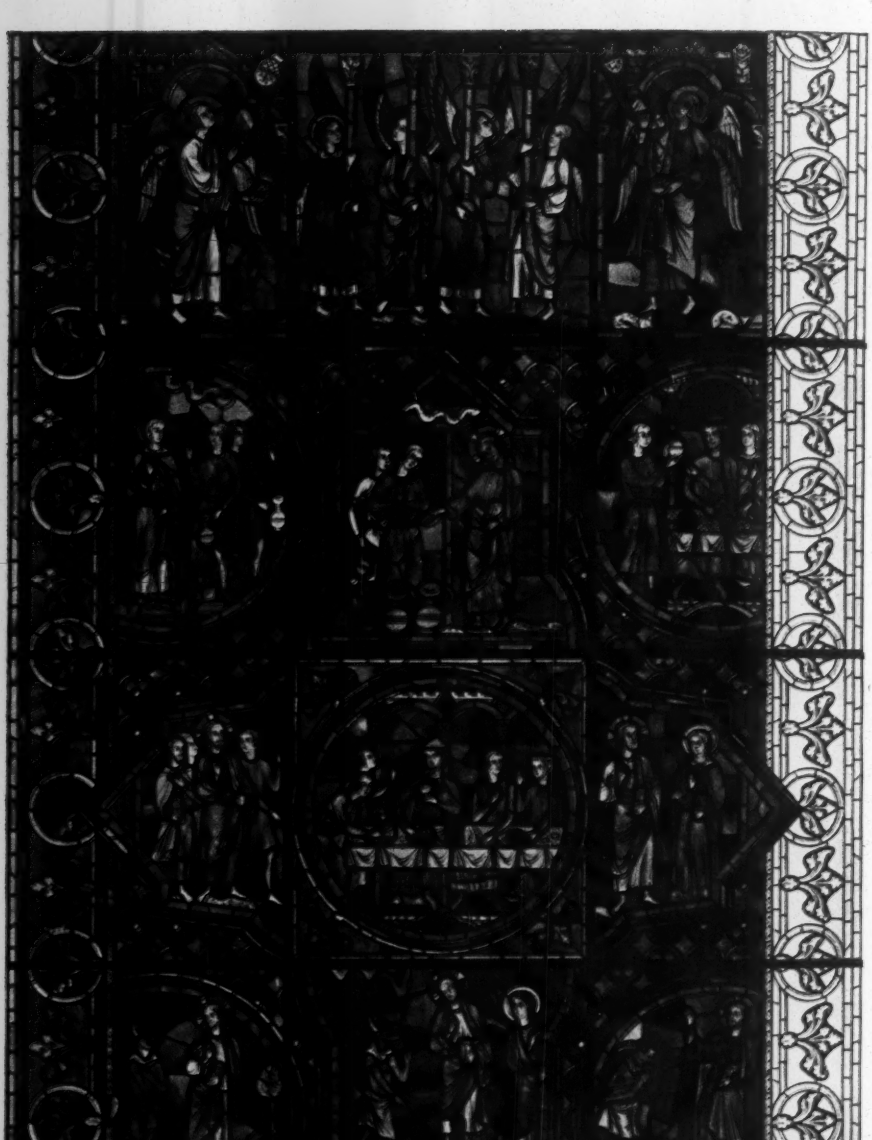
Lay persons, strictly speaking, are incapable of excardination, since they have not been previously incardinated. A bishop, however, may cede his right to a subject, transferring him to another bishop who may desire candidates for the priesthood. When there is need of priests in the home diocese this surrendering of subjects is certainly not obligatory. If in this case the candidate insist, he may have recourse to Rome or acquire elsewhere a canonical title for the reception of orders. Rome has sanctioned the practice of excorporating candidates for tonsure and orders, demanding that the release be made in writing, for just cause and in favor of a designated

bishop. Notice in this last condition the difference in the ex-corporation of clerics and laymen. A bishop accepting such candidate must observe all the regulations described above for incardination, as well as the decree *Vetuit* concerning those who have been expelled from a seminary. Here also a sworn promise to remain and labor in the diocese is to be exacted before the conferring of tonsure.

Who is to retain these documents or letters of excardination and incardination? The law is silent on this point. The documents, especially when the transfer of a *priest* is involved, will be preserved as a proof of the transaction. The incardinating bishop consequently might keep on file the papers of excardination as evidence of its legality. A note, properly attested, might be appended setting forth the fact, date, etc., of incardination, while a formal entry in the records of the chancery office, the inscribing of the name in the register of the diocesan clergy, etc., will likewise testify to canonical affiliation in the diocese. The letters of incardination, at least in duplicate, ought to be retained and *sedulously* preserved by the subject in question, in proof of his status in the diocese, if questioned later. It is well to foresee possible difficulties and be prepared to meet them. Lastly it would be prudent on the part of the excardinating bishop, first to have a record made in the chancery office of the papers granted; secondly to demand an official notification of the adoption. He will thus have documentary evidence to offset any subsequent claim on the diocese by its quondam subject.

The foregoing does not preclude the practice of lending and borrowing priests. No term of absence, however, can have the effect of excardination, while no length of service in a diocese begets canonical enlistment. Rome exacts greater caution in accepting clerics from Europe, particularly from Italy; also in selecting Europeans or Americans for service in the Philippine Islands, while certain rules are in vogue concerning the admission into our dioceses of priests of Eastern rites. Bishops in incardinating ex-religious will keep in mind the conditions found in the rescript of secularization, and the decree *Auctis admodum* (S. C. EE. et RR., 4 November, 1892), with authentic interpretation of the same and additions of later date.[8]

[8] These various decrees may be found in the ECCL. REVIEW by consulting the General Index (Vols. I-XXV).



REPRODUCTION OF XIII CENTURY MEDALLION WINDOW

From Notre-Dame de Belle Verrière. (The charm of this glass as seen in the church cannot of course be reproduced)

From a drawing by Leicester B. Holland

Oaths and Promises.

Clerics who receive orders *titulo missionis* promise under oath of prescribed form not to forsake the diocese for which they are ordained. In the United States (also in England) one may join another diocese in the same ecclesiastical province without release from this oath. A dispensation must be sought from the Congregation of the Council (S. C. Consist., 7 December, 1909) by one who would go beyond the province or join a religious order. Formerly the Congregation of the Propaganda dispensed from this sworn promise, as it does still those subject to its jurisdiction. Our students are now promoted to major orders *titulo servitii ecclesiæ* (i. e. dioecesis), and take no oath *ratione tituli.* Students supported in the seminary at the expense of the diocese give a written promise (S. C. Consist., 29 July, 1909, ad 14) faithfully to serve the diocese. Letters of excorporation granted by the bishop are a sufficient release from this promise. Another practical question relates to the cessation of the binding force of the oath made by one who is formally incardinated. It is clearly within the province of the ordinary to release one from this oath, since nowhere in law is there any indication that dispensation therefrom is reserved to Rome. Further, we believe that no *explicit* dispensation from this promise is required: the granting of letters dimissory is sufficient. The decree *A primis,* n. 3, where *all* the requisites of excardination are given, is silent on this point; whereas, if any explicit release from the promise made were necessary, the article should read: "Ad hanc incardinationem deveniri non posse nisi prius ex legitimo documento constiterit alienum clericum a sua dioecesi fuerit in perpetuum dimissum" *et a juramento quo forsan adstringitur solutum,* etc. Again in the Appendix to the Plenary Council of South America, published under the direction of the Holy See in 1901, is contained (p. 760) a quasi-official formula of excardination in keeping with the prescriptions of *A primis* and there is no mention of dispensation from said oath. On the other hand, in the formula of incardination on the next page the oath prescribed for incardination is specifically inserted. Release from this sworn promise is implied in the permission to leave the diocese, and this appears sufficient.

FORMULAS.

The Holy See recommends uniformity in the documents of which we have been treating. The formulas referred to above as suggested by Rome are as follows:

FORMULA LITTERARUM EXCARDINATIONIS A DIOECESI.

N. Episcopus N.—Dilecto in Christo N.

Petiisti a Nobis, ut tibi concederemus litteras excardinationis a Nostra Dioecesi, cui ratione originis (*seu* domicilii) adscriptus hucusque fuisti, et in qua ad Clericatus honorem promotus es, quo integrum tibi sit ad Ecclesiam et Dioecesim N. transire, eique adscribi. Quum igitur Nobis compertum sit Illustrissimum et Reverendissimum Dominum N. Episcopum Ecclesiae N. paratum esse ad te adscribendum Ecclesiae suae; et tu nullo alio canonico vinculo Dioecesi Nostrae ligatus sis, nec ullum in ea habeas beneficium (*vel* et beneficium, quod in ea habebas, canonica ex causa dimiseris et resignaveris) iustae praeterea habeantur causae huius excardinationis concedendae, nec tu ad eam petendam levitate aut ambitione movearis, gratiam, quam expostulasti, tibi duximus concedendam. Quare Nostris hisce litteris te N. N. dioecesis nostrae clericum et in minoribus (*vel* maioribus, *et exprimantur Ordines quibus est insignitus*) ordinibus constitutum e Dioecesi Nostra absolute et in perpetuum excardinamus et excardinatum edicimus et declaramus, in eum tantum finem ut Dioecesi N. adscribi valeas, et sub conditione, ut hae Litterae suum plenum sortiantur effectum tunc solummodo, quum Dioecesi N. rite fueris adscriptus.

In quorum fidem etc.—Datum etc.—N. Episcopus N.—N. Cancellarius Episcopalis.

FORMULA LITTERARUM INCARDINATIONIS IN DIOECESI.

N. Episcopus N.—Dilecto in Christo N.

Quum Nobis constiterit te N. N. in minoribus (*vel* maioribus, *et exprimantur Ordines, quibus insignitus est*) ordinibus constitutum, qui hucusque Dioecesi N. fueras adscriptus, ab illius Illustrissimo ac Reverendissimo Episcopo Domino N. N. iustis de causis excardinationis litteras obtinuisse, nec non ex praedicti Domini Episcopi testimonio certum Nobis sit te legitimis esse natalibus, integris moribus et sufficienti praeditum scientia; quum praeterea tu praestito iuramento declaraveris velle te in hac Nostra Dioecesi semper manere et huic Nostrae Ecclesiae iugiter deservire, Nos moti studio, quo exardescimus, bonum huius Ecclesiae Nostrae curae commissae procurandi, te, quem utilem (*vel* necessarium) Ecclesiae huic Nostrae pro praesentibus eius adiunctis existimamus, absolute et in perpetuum

Ecclesiae et Dioecesi Nostrae adscribimus et adscriptum renuntiamus et declaramus, sperantes te alacri animo in futurum bono animarum in hac Nostra Dioecesi adlaboraturum, et omnibus fidelibus Nostrae curae commissis bonum Christi odorem futurum.

In quorum fidem etc.—Datum etc.—N. Episcopus N.—N. Cancellarius Episcopalis.

The following might serve for the oath of incardination:

Ego———————————— jurejurando affirmo me animum habere mancipandi me vere et in perpetuum Dioecesi————————
Sic me Deus adjuvet et haec sancta Dei Evangelia.
Testis: (*Nominis subscriptio*)

Those educated gratuitously by the diocese might promise as follows:

Ego infrascriptus spondeo me fideliter ac in perpetuum Dioecesi ———————————— in sacro ministerio serviturum.
Testis: (*Nominis subscriptio*)

ANDREW B. MEEHAN.
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STAINED-GLASS WINDOWS IN CATHOLIC CHURCHES.

Up there high in the air, as they might be Salamanders, human beings, with faces ablaze and robes on fire, dwelt in a firmament of glory; but these conflagrations were enclosed and limited by an incombustible frame of darker glass which set off the youthful and radiant joy of the flames by the contrast of melancholy, the suggestion of the more serious and aged aspect presented by gloomy coloring. The bugle-cry of red, the limpid confidence of white, the repeated hallelujahs of yellow, the virginal glory of blue, all the quivering crucible of glass was dimmed as it neared this border dyed with rusty red, the tawny hues of sauces, the harsh purples of sandstone, bottle green, tinder brown, fulginous blacks, and ashy grays.—Joris-Karl Huysmans, in *La Cathédrale.*

WHILE the gradual disappearance of the temporary and makeshift church marks the passing of pioneer days, the not uncommon occurrence of great financial outlays in building would seem to indicate that, with the transition from

places of worship to real churches, the old Mother of the Arts might soon be enabled to claim her own in young America. The field of religious art, however, is not a narrow one. We stand in awe before the monuments of the days of faith, when heart and hand moved with the love of God. To-day, however, from the shell of great cathedrals to the tiny incense spoon we trace the marks of crude commercialism: the modern worker is content with a price upon his labor.

Of late years there has been a growing movement for better things in architecture, but, after all, the architect will be doomed to see his plans frustrated and his best achievements ruined, unless we learn the law of unity, the law that sculpture, painting, glazing, and furnishing, of any sort are relative; that they are good only in so far as they are suited and adapted to the whole. In this regard the paintings and mural decoration of most American churches are almost beneath criticism. Altars and organs, pews and brasses, have fared no better. But, worst of all, is our departure from the art principles of the storied windows that lighted the churches of the past.

In this short essay on the most difficult of all the crafts it will be possible to touch on only a few of the important points in a good window. While technique, color, leading, and the strict limitations of this art must be spoken of, the primary object is to provide a guide by which to judge good glass, so that the pastor or architect, who as a rule has its selection, can obtain that which is best suited for the church, from every point of view.

Let me first of all warn against haste in ordering the windows. After the funds are exhausted for the shell of the building, it is often difficult to raise the necessary money to secure the proper kind of windows. Rather than install unsuitable work it is best to fill the window openings with plain outside glass and later on to place good memorial windows, one by one, as they are donated. The feverish haste to complete the church at once down to the last candlestick on the altar is not the least of the causes for the bad art of our churches. Next, it is a great mistake to insist on figure work —which is the most expensive—when only enough money is on hand for merely ornamental work. A first-class figure window, by an artisan skilled in the craft, can not be had for

MODERN DECORATIVE TREATMENT OF THE FIGURE
Courtesy of Harry E. Goodhue

DETAIL OF A MODERN MEDALLION WINDOW
With Correct Drawing of Figures
Courtesy of Mr. D'Ascenzo

less than from twelve to twenty-five dollars per square foot. I refer, of course, to antique glass in small pieces framed together with lead of varying widths, made on the principles of medieval glass. A simple yet beautiful ornamental window can be had from three to four dollars a square foot. I refer here especially to that kind of glass used in old French churches known as "grisaille" glass. This consists of conventional ornament painted on a ground of grey antique glass, with the larger borders circumscribing the ornament, and surrounding the frame of brilliant colored glass. This type of window, besides being inexpensive, admits a great deal of light and is pleasing to the eye. It is especially appropriate for clerestory or other windows of considerable height above the level of the eye. For still cheaper windows in churches, other than Gothic, a suitable tinted opalescent or even clear glass may be had, leaded in simple diamond or oblong panels, using heavy leads. Appropriate emblems in circular, square, or diamond-shaped panels can be tastefully introduced in these near the top of the window to give it interest. This glass costs about a dollar and a half a square foot and can be recommended only for temporary use, or for windows located in the chapel, Sunday school, sacristy, stairs, and other minor places. When this simple form of opalescent glass is used in quiet tones, it is quite satisfactory. The popular and crude designs showing scrolls, columns, and other architectural features, executed in garish colors can not be too strongly condemned, for they lower the atmosphere of the church to that of the bar-room or nickelodeon. I am fortunate to be able to present illustrations in color of the various types of windows referred to. No color reproduction, however, can render the fire and brilliancy of glass when seen against the light.

Before discussing the qualities of a good figure window, it might be well to caution prospective purchasers of stained-glass windows not to be misled by the highly-colored pictures submitted by the well-organized commerce of the day. These pictures or designs with their sweet, sentimental faces, with all lead lines removed, are chiefly made to trap the unwary. Be it remembered that the quest is not for pictures to hang *on* the wall but for stained glass to be built *into* the wall. Good glass cannot be ordered by looking through a portfolio of en-

larged picture cards shown by a loquacious traveling salesman. Unless one has some knowledge of the glass-maker's art as practised in the thirteenth century, or is guided by a talented architect who knows the difference between a decorative and a picture window, the result is bound to be questionable.

Figure Work.

My choice of the figure windows as a feature requiring primary attention is based upon reasons both practical and esthetic. From a financial point of view, only the edifice itself surpasses them in cost; their prominence and importance are felt before all else; their durability and permanence are often greater than that of the building they adorn; and lastly their large surfaces and transparency give them decorative possibilities impossible to secure through any other medium.

The average American windows are open to criticism because they are not decorative and because they violate the first principles of the glass-maker's art. Their interest is confined to themselves, instead of contributing to the interest of the whole interior. They are the product of a school whose undisguised attempts at realism date from the time when the window maker forsook the arduous task of glazing for the easier one of painting. To say, therefore, that a window has a decorative purpose means that it has a relative importance, that its excellence depends not solely upon its intrinsic merit, but upon its becoming a concordant part of a harmonious whole. The ancient craftsman labored under difficulties unknown to-day, but his very disadvantage often kept him from mistaking the proper functions of his particular art. The obstacles he encountered in making glass, in coloring, burning, and cutting did not leave him time to think of rivaling the painter of pictures, and he remained essentially the glazier. Only with the increased use of the brush did he strike the first discordant note of the fiasco to follow. As a child, he seemed delighted in his new-found toy, to such an extent that he soon forgot the real nature of the task in hand, and from being a skilful glazier and harmonizer of colors, he became merely a painter on glass, which he has remained practically to this day. An extreme offender in this regard

has been the modern Munich school, which has maintained that wrong popular taste for "vitrified" realism and sweet sentimentality, and well-nigh drawn the curtain of oblivion over the decorative and real stained-glass windows such as we find at Oxford, York, and Gloucester in England; Rouen, Chartres, Bourge, Le Mans, and Troyes in France; Freiburg and Nuremberg in Germany, and Florence in Italy.

The early sculptor, engrossed in his carving, ever kept in mind the effect his work would have upon the whole, when seen in its proper place. The mural painter strove to decorate and beautify the temple wall, not to obliterate its surface by slavish realism or break it by perspective views. The first stained-glass workers likewise knew the purpose of their art. They felt the window space to be what it really is—a portion of the wall admitting light. Accordingly when they wished to represent an event they did so in a conventional manner, adapting every line and mass to preserve the glassy and window character which is after all but a transparent portion of the wall veil.

Considering a window from this standpoint we must demand the elimination of perspective, architectural, and artificial ornament. Perspective is employed by the easel painter whose picture tells a story of its own, whose interest is bounded by a frame. The window artist, unlike the painter, does not make a picture for its own sake, but to beautify and crown with glory the building. His art, therefore, is a very interesting accessory of the mother art—architecture.

Let us remember that all ornaments depicting columns, arches, turrets, etc., have no place in a decorative window. A true sense of beauty and the fitness of things will forbid the use of such ornament. Some of the old glaziers as well as most modern ones used the canopy and other architectural features because they were at a loss how else to fill the spaces not occupied by the figures, or were unduly influenced by the architecture of the age. In contrast, the beautiful selection of natural ornament to be found in many windows, both of distant and recent date, show the weak pretensions of all artificial forms. Let our ornament be beautiful and interesting. If God has filled the world with His own exquisite creatures, why copy the poor works of man? Angels and saints, birds

and animals, flowers and leaves are at our command; then why childishly admire architectural detail depicted on glass, when the same is at our very elbow in the reality of stone. Besides, arches, turrets, and buttresses, though they do it gracefully, have after all only the prosaic task of holding a wall, while the saints in heaven and nature's beauties on earth clamor in a thousand tongues for adequate expression.

Technical Limitations.

The defenders of the modern picture window with its repression of the lead lines—which hold the glass in place—decry the medieval window with its archaic and crude drawing of figures and ornament, stating that it is folly to copy the old work when more perfect draftsmanship obtains in the modern window. They are right in reference to the crude and unnatural drawing of the human figure in the old windows, but wrong in not appreciating or understanding the technical principles of these old windows, which are the basis of this art. The intelligent glassworker of to-day does *not* copy these defects of drawing nor does he excuse it. His idea is to produce work that shall be consistent with those fundamental principles of the past which cannot be improved upon, and at the same time to give us correct draftsmanship in the figures as well as in the general design. He does not revert to the old work for the sake of the past. He returns to the parting of the ways—to that stage where the glazier had not yet turned painter. He works at the old ideals with modern means.

Let us elucidate this point, because of its importance and because it lies at the root of nearly all the errors we have to deplore in modern craftsmanship and art. A little reflection and familiarity with the various materials used in building will discover that each has its own peculiar property or character; for example, wood on account of its nature can only be worked with certain tools, like the saw, chisel or ax; and a design worked in it must naturally vary from that cut in stone, which is an altogether different material, requiring a treatment corresponding to its nature, with the use of entirely different tools. For instance, the finish, carving, and mould-

ings in wood can be finer and sharper than those in stone. On the other hand, a design in cast iron is unsuitable for wrought iron, and the nature of other metals, such as copper and lead, allows them to be shaped and hammered unlike either cast or wrought iron; and so it is with all other materials. It should be observed that the design, by which is meant its form and ornament, must logically develop out of and express the nature and limitations of the material of which it is made. It is therefore absurd to use sheet metal and shape and paint it to represent stone or wood, or to use cement plaster and rule it off to make it look like coursed stonework. And it is no less a sin against first principles to make a glass window resemble a painting on canvas than it would be to have a canvas painted to imitate a window.

Good art and craftsmanship demand first that the object serve its useful purpose, and secondly that the ideas of the artist be expressed truthfully and beautifully, according to his talents and skill, and according to the *genius of the material in which he works.* Once this basic principle is grasped, the modern subterfuges and shams and pretenses will stop, and good and honest work will begin.

In applying the above principles to the modern church window we find that the technical limitations of the material—glass—are not considered at all; or, when they are considered, only as a difficulty to be overcome. The lead lines are reduced to the thickness of mere pencil lines and spaced so far apart that they can scarcely be observed, which is the object of those who strive to give us easel pictures instead of real stained-glass windows.

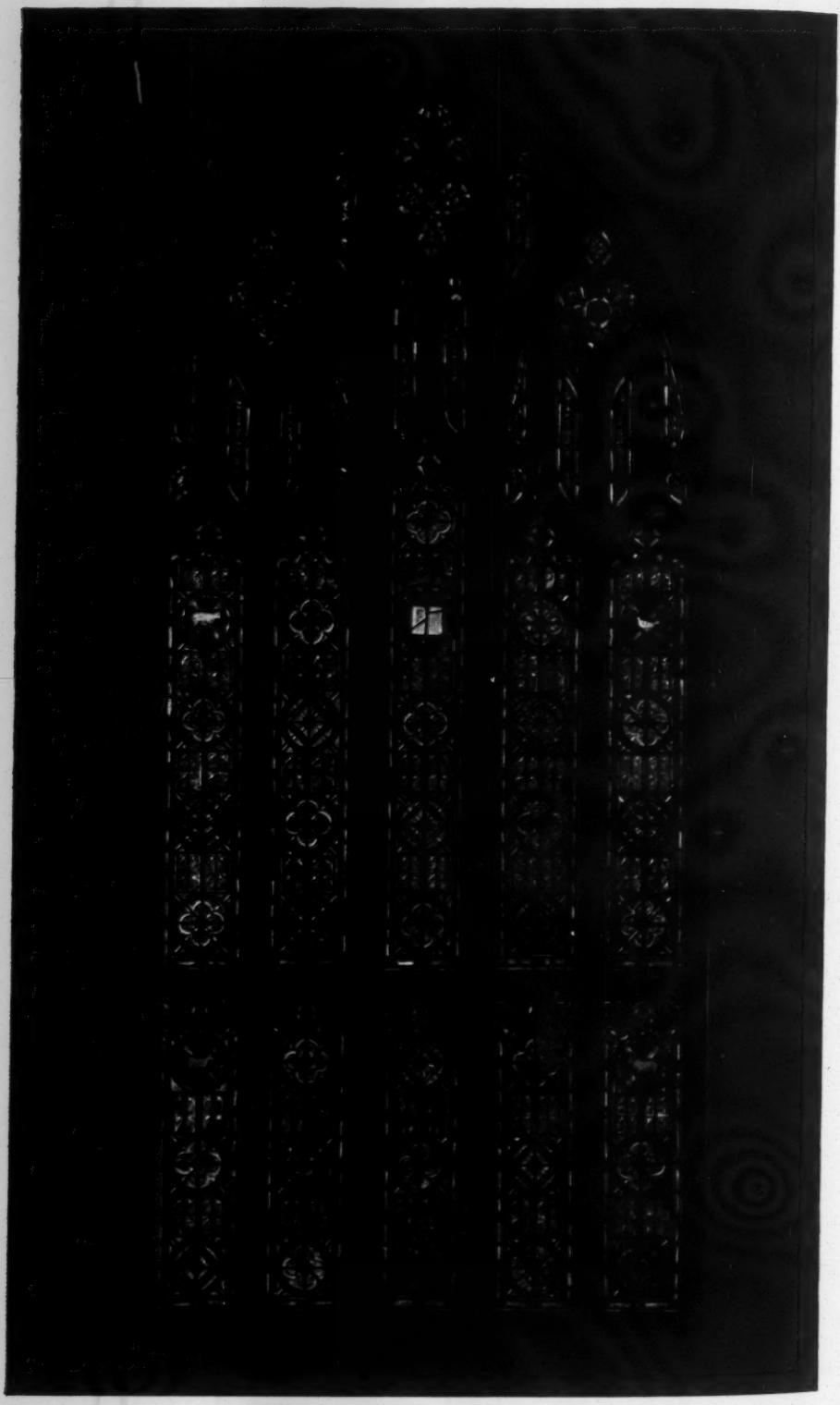
Color.

Men may learn to accept the above-mentioned principles; time and study will often lead to an appreciation of individuality in handling; but nowhere does the stern "de gustibus" come home with more telling effect than when likes and dislikes clash on the field of color. What a dreary waste this world of ours would be if sky and river, flower and leaf were held in tiresome monochrome? And yet the average person considers himself an exponent of good taste, if he but conscientiously avoids much color. For example, the mono-

chrome print was primarily introduced to replace poorly-colored chromo pictures, and popular taste in the meantime has thoughtlessly rejected and got away from admiring good polychromatic work. The inconsistency of this habit of thought manifests itself in our everyday life. The beauty of the midday sky goes unregretted and unsung, because unseen; the clouds are marshalled through a hundred evolutions all in vain; we never see the castles, cliffs, and mountains of the sky until the color of a sunset floods them with glory—it is color, always color, the sweetest note in nature's Esperanto, charming us. Just as one might arrange the rules of Algebra in perfect rhyme and rhythm, so also is it possible for the average man with some study to place different colors in proper juxtaposition. Thus a certain professor of acoustics once wrote a symphony which was characterized by an eminent musical critic as correct, scientific noise, but by no means music. The same might be said of color. Painting and glass-staining, like all the arts, have a scientific basis, and the line that separates science from art lies near the point where our approval of things correct ceases unconsciously, and joy and wonder begin. The very fact that glass by virtue of its transparency is the one medium showing color to the best advantage demands from it the *best* results. Color should be the touchstone of a window's excellence, the *captatio benevolentiae* of its eloquence, to charm the eye and win us with its mystic light, much as a sweet voice coming to the ear unsought weans the attention from all other things.

Leading.

After looking at hundreds of windows with special regard to this feature, it is safe to say that little or no attention is paid to this fundamental part of the window-maker's craft. Leading has a specific purpose, which by the way does not consist merely in joining pieces of glass. If it were possible to produce a finished work by burning on a single piece of glass the entire decoration, could this decorated plate be called a triumph of the window-maker's art? The answer is decidedly negative. The immediate contiguity of different colors as well as large surfaces of the same color would produce the most irritating effect on the eyes; the intensity of



A GOOD EXAMPLE OF GRISAILLE GLASS

Courtesy of Mr. Charles Connick (From $3.00 to $4.00 a square foot.)

The Ecclesiastical Review
March, 1912

light must accordingly be subdued without sacrificing any color quality. The reason for this is that colors when transparent radiate to a marked degree; thus blue glass joining red would render a greater part of the latter purple; and so through the secondary and tertiary colors, until that agreeable contrast which is the soul of harmony would be entirely lost. Up to the present time experience has found no better method of preventing this blurring than by dividing the window into many smaller parts through the separation of the masses, tones, and details with strips of lead. A painter, you will say, never does this, and why must a window be covered with this network? The painter who uses any other material than glass works with a flat and comparatively lifeless medium, whereas the glazier must reckon with a flood of fire-color when his window stands against the light. I take the window in its logical, not its historical development. The early craftsman really leaded chiefly from necessity, but that very necessity was for him undoubtedly a stroke of fortune.

Given therefore that leading is necessary, there still remains the question of its application. Every window shows lead in a hundred different places where the difficulty of burning could hardly require it. Hence its presence must be either arbitrary or needed to break and subdue the color. If we say that it is arbitrary, we admit using a medium without a purpose and brand ourselves as slavish imitators. Every inch of leading in the window should have a reason, in other words the leads must as far as possible follow the lines of construction of the figures, in keeping the colors in place; and where there are no such lines to be followed, they should cut boldly across the glass and meet their end honestly. Thus the folds of drapery will be treated to the best advantage by letting the lead mark the outlines of the folds. The separate folds, however, will still prove too intense owing to the great brilliancy of live color; hence the artist breaks the continuity of light by transverse leading, varying the width of his material and of the spaces according to the importance of the respective parts and the radiant power of the different colors. The necessity and logic of this process become apparent if we take a figure draped in green and ruby; each color was originally flat, but in the placing took on folds, giving us high

lights and shadows. These again are affected by contiguous colors rendering the greens for example warm or cold, deep, intense, or delicate; it is this very intimate correlation that demands heavy leads to keep the different tones in place. Few window makers use much color, on account of the garish effect when improperly leaded; others, not taking lead into account, conscientiously avoid color and give this same spotty, garish effect as an excuse. In answering we need only reiterate that no color in the world is crude when properly complemented, and no harmonious scheme on glass will hurt the eye when correctly leaded. In the representations of angels' wings we almost invariably find violations of the principles above stated; instead of separating the details as in the lines of a pencil sketch the lead is handled in an absolutely arbitrary manner, destroying instead of emphasizing the drawing by breaking the masses of the design at random. American rose windows invariably have leads of so light and uniform a consistency that at a small distance they are lost to the eye, leaving the window a riotous splash of color. An example of careless and senseless copying is often found where beadwork is introduced. This kind of ornamentation was employed to keep in place the more radiant colors, as blue and red. Thus a narrow strip of blue adjoining red is kept from rendering the latter color purple, by letting the blue appear only at intervals in discs or beads, and covering the intervening spaces with an opaque color. This is done chiefly with blues and those greens and purples that contain most blue, because their radiation is unusually strong. In many modern windows we find the same idea erroneously introduced into pale tints that lack intensity and radiate scarcely at all. Most modern work shows an absolute disregard of these principles, and one well-known writer has gone so far as to express his surprise that lead should have any other function than merely joining glass. Suffice it to say that numberless windows reflect only too glaringly this bit of stained-glass heresy. Even the popular taste has begun to ask for more lead, but in its superficial way it clamors for an effect without inquiring into its causes. Its presence in a window should claim our attention as little as the tuning of the instruments in an orchestra; it is and must be treated as the means to an end.

Far from being an inconsiderable factor, it presupposes a fine sense of color together with knowledge of drawing and construction. A hundred considerations determine its application in keeping adjacent colors from interradiating. It is the surest test of the craftsman's technique, and that charm of mellow color so peculiar to good glass is much the result of its correct application.

A very important point to be considered is the color of the glass that is admissible in figure windows. In all great work of the twelfth and the thirteenth century, practically nothing but glass of primary colors was employed. Secondary and tertiary colors are impossible. The *effect* of secondaries and tertiaries is obtained by the radiation of properly juxtaposed primaries. This is a point where modern makers of stained-glass are weakest. They have not intelligence enough to put primary colors together with good effect, and so to save themselves trouble they fall back on "greenery-yallery" shades that can be used without very great danger. Of course this law with regard to the use of primary colors implies that only first-class men be engaged to do the work. The ordinary stained-glass man could never put primary colors together so that they would be anything except a living horror.

Another point closely connected with the above is the kind of color itself. I mean by this that any old blue is not good enough for blue: it has to be faultless blue; the same is true of red, carmine, green, and yellow. Good glass as glass must be sought for all over the world; from one man you can get a fine blue, from another a splendid red, and so on. Frequently the man that produces the best blue makes the worst glass of other colors.

Composition.

A few words must be said on composition and draftsmanship of the figure window. The subject for each stained-glass window should be borne in mind by the architect when he designs the tracery and the mullions for each window, because some subjects lend themselves only to windows containing a certain number of panels. For example, the Nativity, Resurrection, the Assumption, etc., are subjects that require at least three vertical panels, of which the center panel of course is given to our Lord. The Crucifixion window, which is gen-

erally placed over the altar, should have the tracery so designed as to accommodate the Crucifix and St. John and the Blessed Virgin on either side, and sometimes space is found underneath the Crucifix for St. Mary Magdalen. Other subjects, like Christ's Baptism in the Jordan and the Annunciation, require only two panels. In fact the study of Iconography, which determines the arrangement of subjects in an orderly manner for a series of windows, is one that needs special attention. Some of the famous windows of Chartres contain a series of subjects illustrating the life of a Saint, all in one window, in the shape of medallions of various geometric patterns. These windows should be nearer the eye, as the figures have to be small in scale in order to accommodate themselves to the sizes of the medallions. A medallion window is considered the finest type of stained-glass window if it is well done, as it allows the use of small pieces of bright pure glass, thereby securing the sparkle which is so desirable.

The modern glassworker must also learn to respect the stone mullions of the window and not allow any part of the figure to cross it and intrude upon the adjacent panel. He should try to work within the panel limits and let each separate panel bring out the desired effect. For example, the ass in the subject of the Flight into Egypt should not have its head cut off by the mullion of a two-panel window. If a certain subject does not properly lend itself to a window, it should be rejected, and a suitable one chosen in its stead. If a good glass man has been selected, he might well be consulted not only about the subjects suitable to the windows but also about their color scheme. The garments of some saints lend themselves much better to color decorations than the vesture of others. Thus, bishops clothed in full pontificals yield a better color scheme than founders of religious orders, whose garments are generally either all brown or black, and on this account more difficult to handle. Pure brown and black, however, cannot be used; when unavoidable, red serves for brown, purple for black.

Drawing and Expression.

The true artist knows his anatomy and construction and secures in a few bold strokes that which an untrained artist

fails to accomplish with a hundred tentative lines. The former draws a hand and gives it strength and structure; he paints a head and gives it poise and power; he introduces drapery and follows the lines upon a living model, never relying on good guesswork to place a fold. His whole procedure is essentially thorough and his work appeals because it is spontaneous. Since drapery plays such a prominent part in figure work, it is always seen at its best when handled along severely simple lines. We want not so much the grace of movement as the weight of fall, that the winds of the world might tell as little on the garments of our saints as those of passion did on their souls; besides, by keeping the folds of the garments stiff and vertical a more decorative effect is secured.

The maker of a window should be familiar with all its working details, from the drawing of the cartoon to its final placing in the church. He should be able to cut, select, and lead the glass, watch the burning; in fact he should be as much of a craftsman as he is an artist. The commercial window of to-day is the result of entirely different methods of procedure. When a contract is received by a large firm and the saints are selected for the windows, the designer or head draftsman is placed in charge and he picks out various cartoons of saints from stock. These are then readjusted to suit the new windows; sometimes an arm is pulled in here or there, or a minor detail is changed; and after the cartoon is retraced to suit the new frame, it is dissected and distributed amongst mechanics of various sorts—one man paints the head, another the hands, and still another the drapery, a fourth the canopy and base, and so on. The workmen who execute the work know as little about art and design as the artist who makes the cartoon knows about cutting, leading, and the selection of glass. Is it any wonder that the results are harsh and mechanical and repulsive to educated minds?

In reference to expression, a score of men might find as many reasons for a subject appealing to them: one sees in a human form its symmetry of line and paints a beautiful body; a second catches at some fleeting state of mind and paints a mood; the third gives us a man, and the fourth a saint. We are not seeking realism, else we should employ the method

of the camera; what we do demand is a good man's interesting and artistic conception of some subject or event. As the orator must not only convince but persuade, so also shall the artist not merely convey an impression but create a sentiment; in the one we ask for eloquence, in the other for spirituality. One may not say in an off-hand way what this implies; but when we cannot help associating the countenances of our saints with the empty sentimental faces of a fashion-plate, there must be something radically wrong. The expressions of faces are not secured by a stroke of luck. The painter will paint in one of two ways: if he be a consummate artist he will reproduce the saints of his mind, and the character of that mind will determine the excellence or failure of his work; or if he is not an artist he must have recourse to expedients, and these will reflect the efforts of the copyist; he will give us what he has been accustomed to see, and when chic stands for spirituality, he strikes the most unholy note of all.

In reference to the method of painting faces and hands in windows that are not too close to the eye, it must be borne in mind that the modeling either of faces and hands or draperies must be done in *line,* not in scumbling, or stippling, or any other of the petty expedients of the "painter-artist". In all the great glass windows, even the faces are shaded in pure line. This is not black, but the dark brownish purple used in making grisaille. Where necessary, a lighter line of the same color is placed next the dark lines, so that the gradation may not be too sharp; but always here a narrow line of the purest glass color intervenes between the dark stroke and the lighter stroke.

The modern English method of painting flesh and drapery in such a way that it is modeled like an easel picture cannot be too strongly condemned. If shadows are required they can be secured by cross hatching with lines. This will allow the color of the pure glass to show through between the lines and will retain the sparkle of the window.

Our Responsibility.

It has been aptly said that failure is not so often attributable to a lack or insufficiency of means as to a wrong or vague idea of the end to be attained; and nowhere perhaps is this so lamentably true as in the furnishing of our churches.

The day has long since passed when the works of Christian art show the love and care and individuality that are born of faith and sacrifice. Pews and confessionals, pulpits and altars, the very chalices destined to hold the Blood of Christ, are manufactured, listed and appraised, just as the commonest things of life. Churches are paying exorbitant prices to "art factories" for altars, in which the maddest imagination could never see the idea of a sacrificial-table; statues are purchased that never knew the touch of an artist's hand, because the clergy allow their intelligence to be insulted daily by some irresponsible man with a catalogue. These men take a few measurements, offer some stereotyped subjects, and close a window contract running into four or five figures. Of allowance made for obstructions to the light such as adjoining buildings or any permanent object, there is never a thought. Not only are modifications of architectural style ignored, but entirely different styles receive identical treatment. It is the rule, not the exception, that churches otherwise beautiful are ruined artistically in this manner.

Art has been called the handmaid of religion, but with the tawdry art of to-day religion must act single-handed, or, worse still, have forced upon it a handmaid whose vile and ugly work does her mistress great harm. The days of makeshifts and of pioneer attempts are passed; education, truth, and sacrifice must do battle with ignorance, falsehood, and commercial greed, for only the expulsion of the latter can dispel the *rigor mortis* from the fair face of Christian art.

LEO J. SEHRINGER.

Butler, Pa.

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THE TIRESOME SERMON.

Triteness of Thought.

AN amusing outcome of the rivalry and competition in contemporary business is the great attention paid to the wrapper. When we went shopping years ago, our merchants separated our order from the bulk which he had, put our purchase up in a paper, and we went home with all our packages done up in very nearly the same way. Now all this is changed; everything is handed to us already done up. The box has as a result become almost more important than its contents, and advertising campaigns are furiously waged over some new receptacle. Jellies in automatic jars and candies in convenient cans and biscuits in the best boxes and pigs-feet in prize packages; about these things do the advertisers rage. They are wise men, these modern merchants, and the keenness of competition has led them to discover a truth which the teachers of rhetoric have insisted upon from time immemorial. *Non nova sed nove* is the way they put it, or translated into business parlance, it would read, "You had better change the wrapper if you wish to sell your goods."

The Tiresome Sermon still handles its merchandise in the bulk, and still uses the old brown paper and the old ball of cord. Conventionality and triteness are the chief factors in producing sermons tiresome in thought. They are the uninviting receptacles of old ideas. Unhappily the competition in the pulpits is not always keen enough to force an improvement in the package. "We couldn't beat the contents so we beautified the box," is the catchword of advertisements, which might well be applied to the eternal truths of faith.

It is so much easier to say things in the same old way. Nobody is disturbed; neither the slumberers in the pews nor the conventional critics among our clerical friends. The dignity of the pulpit is not lowered; in fact the preacher is so far away from his audience and so high above them that by no conceivable effort could he come down. Have a conventional introduction which may lead anywhere; have conventional divisions; have conventional proofs in a conventional order with conventional conclusions and put your audience in a conventional heaven with a conventional blessing, and conven-

tional critics will give you a conventional criticism and you will be decorous, dignified, and successfully—dull. Omit any of these conventionalities; give something new, fresh, and thought-provoking, but difficult to classify, not conforming to cut-and-dried notions, and you will likely be looked upon as undecorous, undignified to the critics, and very interesting to the congregation.

Conventional Words and Illustrations.

Words are ever growing old. When first uttered, they are revealers; they hold the mirror up to nature and reflect the object clearly and distinctly. After a time they cease to reveal; they become signs, and then lastly mere symbols. Language begins in poetry and ends in algebraic symbols. Someone has called language fossil poetry. The word candor once meant something shining white, the sun-light of the soul; horror was having the hair stand on end; emolument once gave a picture of a mill and the ground wheat. Who sees those pictures now? Yet once the words were mirrors. Tribunal was the place where sat the officer of the tribe and the word in its early days was a revealer of that seat. Tribunal afterward denoted the place where any judge or officer sat, and then it became generic and was a sign. Tribunal as used nowadays in the trite phrase, "tribunal of penance", has become a mere colorless symbol for the confessional. It is used by the speaker when he is tired saying confessional; but it may be safely said that few preachers and fewer hearers see anything else in the term than a mere substitute for confessional. Brown paper was once no doubt a tremendous advance over more primitive methods of handling goods, and tribunal too once had a revelation. Put the same idea now in a new wrapper, as you cannot improve the contents; speak of the court-room in the church corner, or of the prisoner soul at the bar, or of the trial where judge and jury are one and criminal and witness are one; or in some other way bring back the word tribunal to its original function of revealing; do that and you will not be trite. You may send a shudder through the sensitive organism of conventionality, but you will make your listeners see visions and dream dreams—not an insignificant result if we may believe St. Peter's first sermon.

As with words, so with illustrations, the Tiresome Sermon is conventional and trite. The similes are family heirlooms and are brought out and dusted as well as possible for use on solemn occasions. They do not meet the thoughts of the listeners. They are not contemporaneous, actual and living. Nothing could be more contemporaneous in thought and expression than the Gospels. Fishermen and shepherds and farmers are spoken to in a language they understand and feel. The vineyard and its vines, the sower and his seed, the fishermen drawing in his net, the harvester and his harvest, the well, the candle, the coin—these constitute the vocabulary of the Gospel sermons and they made up the stock ideas in the mind of the listeners. Everything was fresh and new because it grew out of the life they were living. In fact the talk of the Gospel was often a commentary on an actual event before the eyes of the speaker.

It is interesting to contrast the illustrations in the Gospel with the illustrations in the Epistles of St. Paul. The Epistles are full of running and wrestling and battling. For St. Paul the Christian life was not on the farm but in the city, and his language changed accordingly. If he speaks of the sea, he has the Mediterranean in his imagination, because his hearers had, and not the sea of Galilee. He speaks of being tossed about by the wind of doctrine, and of the anchor of hope, not of fruitless fishing or breaking nets. Neither the Gospels nor the Epistles are conventional and trite, for the very good reason that they used a language understood by the audience. The tiresome speaker will use the same illustration for every audience and for all time. Christ likened Himself to a ladder upon and down which the angels traveled; conventionality objects to comparing Him to a locomotive. Christ called Himself a lamp; conventionality shudders at an electric light. Cast spears, shoot arrows in sermons; but do not discharge rifles. Quote the leaven, but avoid saying it is yeast. The Gospel may use the processes of digestion to enforce a truth, but squeamishness would wince at a reference to the process of breathing or the circulation of the blood.

Dignity and the Generic Term.

Much tiresome preaching is defended on the plea of dignity. The preacher must be dignified, it is constantly said. Un-

doubtedly. But what is undignified? Is it indecorous to speak of washing dishes, mending clothes, fertilizing[1] fig trees, mixing bread, feeding pigs? Yet of these the Gospels speak. The answer to this objection is that if the people understand the thought, and the illustration hurries them to the thought instead of halting them on the expression, and if the speaker is earnest, and is speaking not to raise a laugh but to vivify an idea, then there is no lack of dignity or danger of it. A few critics may be horrified at an illustration, which their powers of reflection enable them to dissect coldly and heartlessly; a thousand hearers, who have seized a live thought in a live way, will be edified. It might be said too that there are worse things in preaching than a lack of dignity; and one thing which suggests itself for honorable mention is slumberous triteness. To maltreat the words of Tennyson, we may be permitted to remark, the "faultily faultless" can be splendidly dull. St. Augustine assures us: "Melius est ut nos reprehendant grammatici quam ut non intelligant populi."

A French writer has devised a method of never failing in dignity, and it is simplicity itself: never use the specific term, but always the generic. Stop after saying, "Resist not evil"; or, if you will continue, do not use the language of the Gospel. Say not, "If any man strike thee on the right cheek, turn to him the other"; say rather, "If any injury is done to thy person, do not indulge in retaliation". Do not say, "Why seest thou a mote in thy brother's eye; but the beam in thy own eye thou considerest not?" No! Have recourse to the French recipe for dignity; say, "To wish to correct our neighbor's trifling defects, while we neglect our own vices, is foolish". If you have to deliver a sermon on scandal, urge the folly of permitting power or activity or knowledge to lead one into sin and so to incur God's severe retribution. Thus you will be dignified. Be specific and you will say with Christ: "And if thy hand scandalize thee, cut it off; for it is better for thee to enter in life maimed, than having two hands to go into hell, into unquenchable fire".

There are indeed occasions when a translation into the generic is useful. It is useful in commentary, when we wish to

[1] It is not dignified to quote exactly.

show the general principle involved in a text. It is useful too where the specific term might suggest thoughts not in keeping with the idea to be conveyed or where the specific term would be so startling as to center attention upon itself. It is bad art or at least not the best of art to distract the mind from the end to the means. That would be to lose the picture in the color, or, worse still, in the frame. The generic again is often suggestive and so helpful. But any continuous avoidance of the specific terms is bound to result in dull generalities which by their abstraction and intellectual character make an undue and wearisome appeal to the mind and never give the refreshing relief that the species or individual affords to the imagination of the hearers. The sermon, then, that would avoid tiresomeness should always have recourse to the specific and individual. Instead of taking the life and emotion out of the Gospel by transmitting it into the generic and abstract, it should rather translate one specific term into another, as St. Paul did when the audience did not respond to the language appropriate to Palestine. Do not translate the Prodigal Son into the supreme folly of yielding to the spirit of independence, of sacrificing assured comforts and domestic felicity for the glare and glitter of the city, and of being reduced to the extreme straits of penury and to the tardy, though consoling, fruits of penance and forgiveness and mercy. You will be more certain of avoiding tiresomeness if you will do as the late Fr. Van Rensalaer did once in Boston. He told to the men the story of a Boston Prodigal, sobering up in New York and looking up Fr. Van Rensalaer for carfare to take him home. The sermon was not tiresome and no doubt many who heard the preacher then could tell you that parable to-day.

Lack of Dramatic Action and of Imagination.

The subject of parables leads to the discussion of another method of avoiding tiresomeness. The spoken word which is heard once and must make its impression whilst echoing in the listeners' ears, will necessarily be more diffuse than writing or print which can be repeatedly consulted. That is one reason, no doubt, why parables abound in the Gospels and are absent from the Epistles. Many of the splendid comparisons of St. Paul would have been amplified, we may be sure, to

the length and vividness of a parable if they had been spoken. The people like a play, and the preacher who can stage his thoughts in the imagination of his hearers may be sure of a delighted audience. The comparison as a story is interesting; the parable made into a drama is thrilling. No one need go outside the Gospel to learn the art of dramatizing thought, an indispensable requisite for one who would successfully escape tiresomeness. The thought must be deeply entered into; the mind must go down to the details of the thought for the background and incidents and characters of his Sunday morning mystery play. Under that scrutiny and meditation the suggestive detail will stand out, the characters will be distinctly etched, and the thrilling scenes will come to the surface of consciousness. How tame the panegyric of St. John the Baptist might have become! How vivid and direct and significant it is in the dramatic dialogue where by interested questions and imagined answers Christ brought out in suggestive pictures and growing dignity the grandeur of the Baptist, the desert, the reed, the fine garments, Elias! Every one of the Gospel parables partakes of this dramatic power to some extent, and the simple experiment of telling the story without dialogue and vivid detail will disclose another way, if one were needed, of becoming tiresome. It might be well, however, to mention here that parable of the rich man whose land brought forth plenty of fruits. In the first act the successful farmer soliloquizes with his soul and determines to build increased storage room for his larger crops; in the second act he contentedly lays out a program for a long life of plenty and cheer; in the third act comes the doom of God with tragic swiftness: "Thou fool!"

It will have been noticed that tiresome sermons are found where imagination is lacking. Who is it that touches up in brighter colors the faded and worn words and gives them back, where possible, their original splendor? It is the one who does not make a practice of using words as mere symbols. The philosophic mind, when soaring among rarified abstractions, is hampered by any distracting collision with concreteness. The philosopher must be metaphysical, and the imagination is physical. It will not be put off with pale abstractions or faded pictures. It always keeps the reality in view when it

has recourse to a verbal substitute for the reality. It sees things when it thinks and is ever impatient with words that do not reveal.

It is the imagination too that in consequence is actual and specific. It cannot be anything else. Its brightest visions are those of memory; and when it would revivify, it becomes contemporaneous and actual, moving among the pictures which grace its walls and have the added interest of being its own composition. Partial to its work, the imagination points out the appropriate scenes to fill the generic frames of the mind when that generalizing faculty utters a wide truth. "Give," said Christ, "and it will be given unto you." Then the artist imagination comes with its picture: "Good measure, pressed down and shaken together and running over." "Take heed that you do not your justice before men"; so speaks the intellect. "Therefore when thou doest an almsdeed sound not a trumpet before thee," so speaks the imagination. It is, in fact, characteristic of all good thinking to follow up the general truth, satisfactory to the mind, with its particular instance which shall please and delight the heart and emotions.

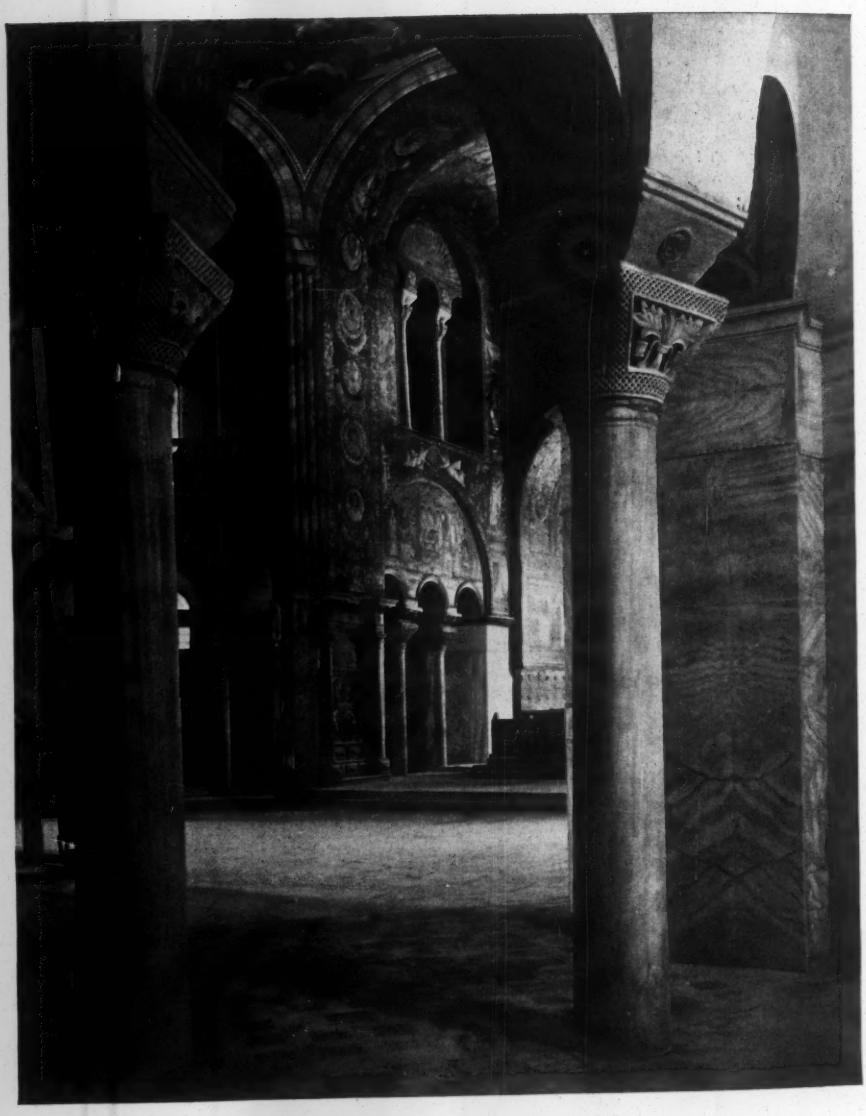
It is the imagination finally which must expand comparisons into parables and parables into brief plays. The priest's training in philosophy and theology has perhaps made him timid about the word 'imagination.' He thinks of poetry and fairy-tales and fiction and that sparkle and foam which will amuse us when on life's vacation by the seashore. If that were all there is to imagination, then none of it should be in sermons. Poetry is not for the pulpit. The soul that is famishing must have something better than husks; it cries for a fatted calf. The same faculty, however, will furnish both, the dainty beauty of poetry and the solid flesh, red with blood, provided by the oratorical imagination. That faculty then stages the vigorous thought of the mind, manages the entrances and exits, acts as costumer and director, bringing some characters to the front of the stage and grouping others in the background, keeping all in activity with dialogue and monologue and changing scenes and alternating interest and suspense and climax and denouement. The imagination is the natural enemy of Tiresome Sermons.

FRANCIS P. DONNELLY, S.J.

St. Andrew on Hudson, Poughkeepsie, N. Y.

A BYZANTINE CAPITAL

Basilica of St. Vitalis, Ravenna.



BASILICA OF ST. VITALIS, RAVENNA.
(VI Century)

BYZANTINE ART.

WHEN Constantine left Rome to establish himself in Byzantium, A. D. 330, art in Italy was waning toward the night of barbarism; whereas in the East there is formed, and there now triumphs, a new type of art, styled Byzantine on account of its capital centre, Byzantium.

This art corrupted the simple and severe lines of Rome, and loved luxury, riches, pompous display; it became Asiatic, in a word, overloaded with ornaments, and so stifling all free inspirations under a cumbrous exterior garb: elegant and affluent though this were. It therefore fixed itself according to certain dominant architectural principles, and became petrified in given ornamental forms; whilst in subsequent centuries it rather merged into an industry with stipulated receipts than remained an art intrinsic.

The golden age of this art is that of Justinian (527-565), even though the Byzantine style still flourished until 1453, when the Turks conquered Constantinople. Thanks to a sort of inertia, and to that character of stationary conservatism so ingrained in the Orientals, it lives actualiy to-day, chiefly in the schismatic churches of the East.

In Italy, too, the Byzantine art casts its golden beams, and creates wonderful monuments; only, it does not become crystallized there: nay, new forms of art rise in its wake; the Romanesque, the Gothic, Renaissance, etc.

There are five main features to this art: first, the new type with its liberal use of the dome; second, the style in which very rich, yet attenuated and conventional mosaics predominate. These made the walls of the new churches as it were of gold. Third, ornamental designs in the shape of geometric details, crosses, rhombs, diamonds, tesselated squares, dots, finely notched or perforated foliage, etc.; fourth, a new variety of arch and capitals; fifth, both an aggregate unity and harmonious diversity of details.

Byzantine architecture, instead of getting its inspiration from the severe works of Greece and Rome, turns to Asia Minor, whence it borrows the form of the cupola, and seems desirous of translating into marble the dazzling luxury of the Persian carpets.

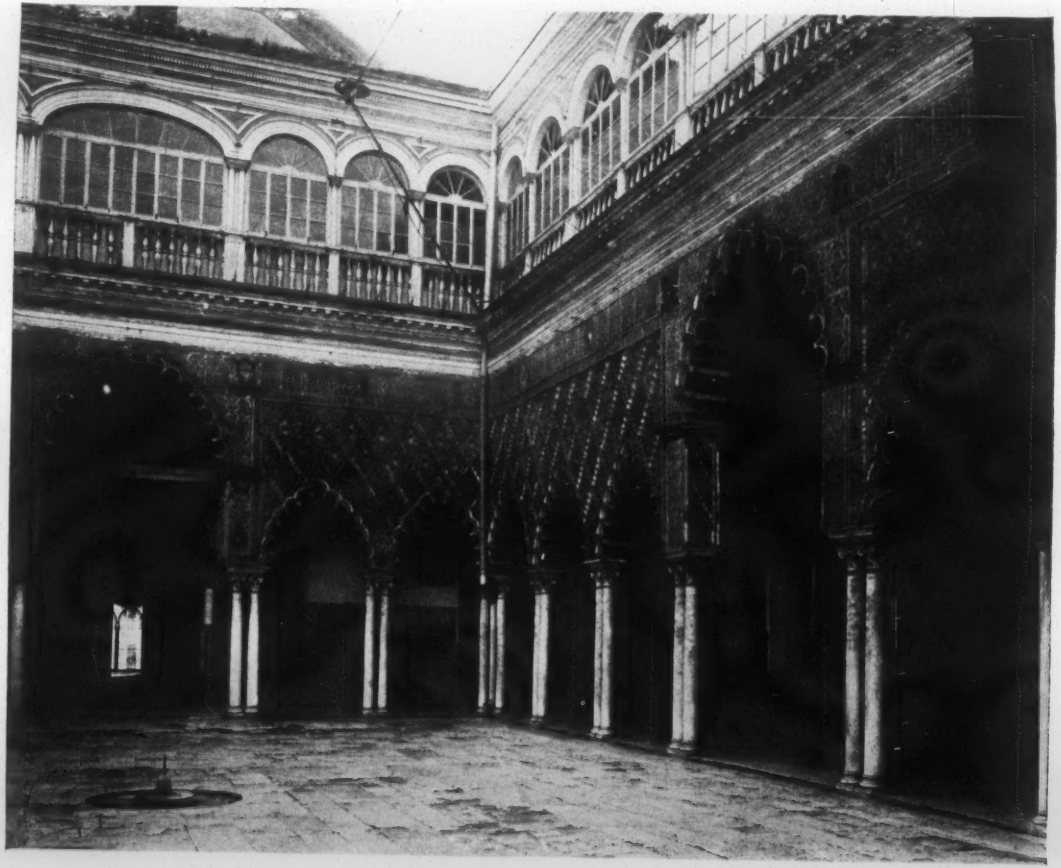
The cupola is no longer planted above a circular wall, stout and solid, like that of the Pantheon, but sustained by four to eight pilasters joined together by arches, upon which rest those portions of the vault called panaches, or corbel corners.

Originally the cupola was depressed in the form of a skull-cap; next it became hemispherical, with a series of graceful windows along the tambour, or vault-support; whilst aloft over the crown of the dome rose a distinctive pinnacle. In the Byzantine churches, besides the greater central dome, there are other, lesser cupolas.

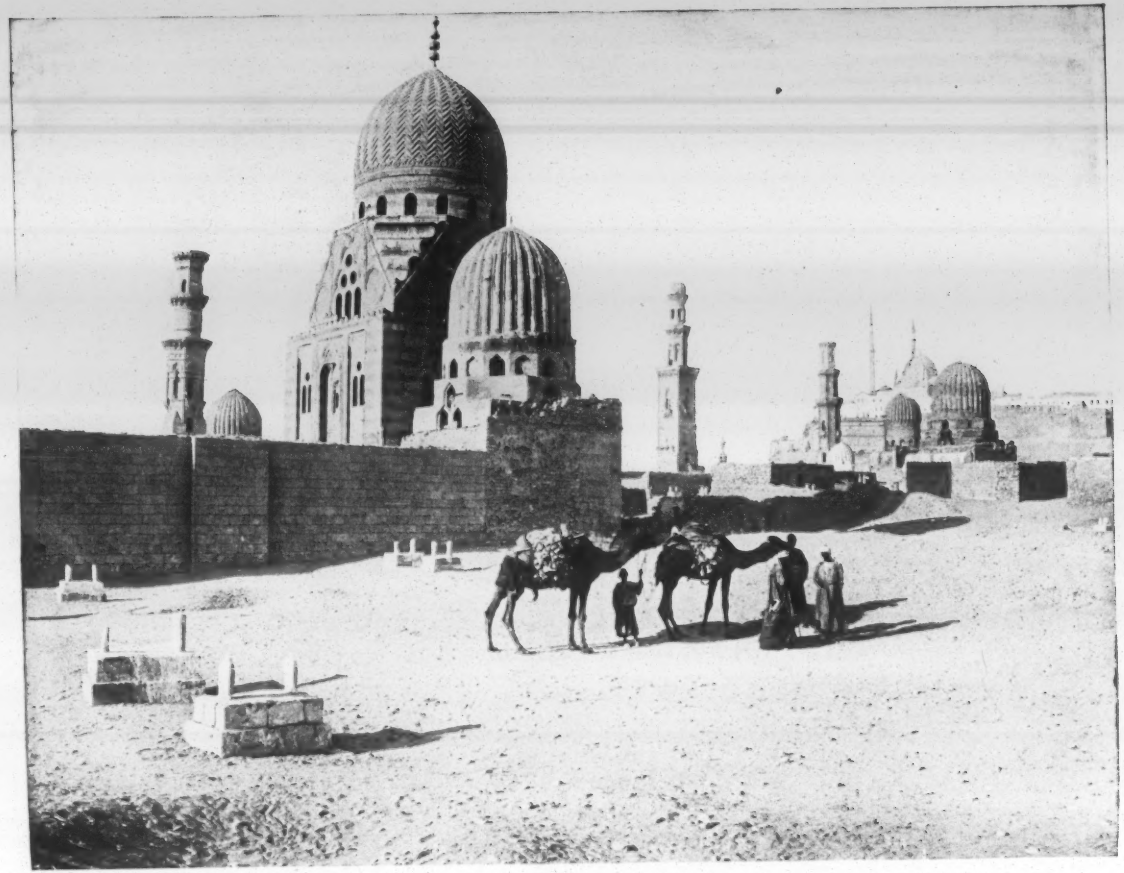
Just as for the dome, so for the arch and capital, the Byzantine art creates its own peculiar type. The arch rears itself beyond circular curvature, and bears upon engaged piers known as piedroits. Often the arch is of elliptical design, irregular, or otherwise eccentric.

The capital may show quite varied forms. But the typical capital is in basket fashion; that is, a result which would ensue from the truncation of an inverted pyramid, rounded at the lower base, and squared at the upper base. The four trapezoidal faces are ornamented with fine carvings in imitation of leaves and grasses. The corners are bounded by facets with upturned edges. Instead of architraves the Byzantine capitals usually support a "cushion", or trapezoidal surbase, adorned with letters or monograms.

The greatest monument of Byzantine art is St. Sophia's Church in Constantinople, built in the reign of Justinian, between 532 and 538, by the architects Antonius of Tralles and Isidore of Miletus. Italy, Greece, Asia Minor, and Egypt furnished the most capable artisans and the most precious marbles. Nine doors give access to the church, and no less than one hundred and seven columns uphold the arches and vaults; also combining in wonderful harmony with the pilasters which bear the domes. The greater dome has a diameter of 32 metres and is 56 metres high. The pavement offers an area of 7000 square metres. A generous light streams in from the arched windows that open along the base of the dome. When the work was finished, Justinian is said to have exclaimed: "O Solomon, I have outdone thee!" To-day (alas for the glory and honor of European culture), St. Sophia's is transformed into a Mohammedan mosque, and the mosaics are marred by whitewash and smoke.



ALCAZAR. CHIEF COURT.



TOMB OF THE IMAN CHAFFEY.

In Italy, the most beautiful monuments of the Byzantine art may be found in those districts which were politically subject to the East, or else had extensive commercial dealings that way: Ravenna, Apulia, Calabria, Sicily, Venice, etc. Among them all, we may note the marvelous church of St. Vitalis in Ravenna, and that superlatively wondrous dream of splendor, St. Mark's Church in Venice.

Sculpture in full relief is almost unknown to the art of Byzantium. It had little development there, owing to that already mentioned horror of idolatry; and again it underwent a tremendous crisis at the hands of the iconoclasts, who held the power for some time in Constantinople. A very beautiful Byzantine bas-relief of the year 1000 is represented by an ivory specimen in the monastery of Utrecht. There is another notable bas-relief with human figures. But the wider field for exercise of the Byzantine sculpture is the designed bas-relief. As above stated, this has a geometric aspect, stiff and formal, yet full of sage conceits, elegant combinations, variety and charm of details.

Another field wherein the industrial Byzantine sculpture cultivated and produced some splendid blooms was afforded by the sacred furniture: the diptychs, altar screens, ivories, costly silks, embroideries, etc.

Painting in the Byzantine art makes exclusive use of the mosaic, very rich in gold and materials, but poor in artistic impetus. Who does not recall those longitudinal, attenuated, solemnly official saints, with intaglio contours, staring eyes, tiny, pointed, unnatural feet; the drapery stiffened into so many long, thin, conventional folded sections?

Then too the painting, like their other arts, remains ever the same, even all the way down to the compositions in the convent of Mount Athos, about the beginning of the sixteenth century. These are attributed to the monk Panselinos, "Raphael of Athos", and in them see the same intermixture of noble merits and irreparable flaws.

Arabic Architecture.

Passing from the consideration of Byzantine art in the East to that of the different syles of architecture in the West, we must give a glance at Arabic art, a new form of esthetic ex-

pression which began to unfold its fantastic charms at the beginning of the eighth century. I speak of the Arabic art by way of compliment to the Byzantine style, because it actually has its properly fundamental elements either in common with the Byzantine art, or else draws them to some extent from Byzantine sources. Nor is it necessary in this connexion to refer in particular to the Arabic style of painting and sculpture since these arts are, so to speak, identified with or absorbed in the architectural works of that era.

The Arabs, welded into national unity, through the efforts of Mahomet, under the iron law of the Koran, transformed the Christian churches, which they had acquired by conquest, into mosques. The necessity, after a time, of building new mosques, in order to maintain their sway by means of religious propaganda, forced them to employ Byzantine artists. Thus it happened, at the beginning of the eighth century, that the craftsmen of Constantinople were brought to labor on the mosques of Medina, Jerusalem, and Damascus. At the same time these builders were intermixed with some other craftsmen, Persian and Arabic; accordingly elements originally Byzantine (and, in a measure, Persian), became now refashioned to suit the taste of the Arabic people. New forms of ornament were assimilated, and merged into new lines, odd and bold. The outcome was an architecture distinct from every other kind; perfectly characteristic, rich, abounding in vivacity and color, luxuriating in a sort of miraculous and fantastic spring of precious flowers in marble.

I may reduce the distinctive traits of this art to these five heads: first, it invents and widely employs a new arch, which is of horseshoe shape, and so named as well. With this arch, moreover, other strange forms are blended, such as round arches, having greatly lengthened engaged piers, or piedroits; also pointed arches, pyramidal arches, arches of small arc, lobed, etc. Second, it expands with remarkable boldness the tambour or drum of the dome, and thrusts the sides outward. Third, it adorns the corbels, vaults, and ceilings with a decorative scheme in the manner of stalactites, so much so that the vaults present the appearance of so many beehives hung aloft in the air. Fourth, it rears toward the sky very slender towers, crowned with minarets, whence the Turkish

TRANSFER OF THE BODY OF ST. MARK.

Mosaic of XI Century, in St. Mark's Church, Venice.

ALHAMBRA. COURT OF LIONS

priests cry aloud the words of the Koran. Fifth, it loves smooth surfaces, and enlivens them with an amazing prodigality of ornaments, which run prevalently into geometric designs, brilliantly colored like so many pieces of Damask silk, and patterned in those curious combinations of intricate lines that are quite aptly termed Arabesques.

The most important structure of Arabic architecture is the mosque. The most beautiful specimens of this art in the East are the Mosque of Amrou (643), of Ibn Toûloûn (855), and of Hassan (fourteenth century). Its most perfect expression took shape in Spain, however, where contact with Christian civilization gave to Arabic art greater nobility, refinement, and grandeur. Its foremost monuments are the Alhambra (1250) of Granada, and the Mosque of Cordova (786).

Persian architecture fairly resembles the Arabic, and even at times surpasses the same in richness. Of exceeding beauty is the Mosque of Ispahan.

CELSO COSTANTINI.

Concordia Sagittaria, Italy.

G. K. CHESTERTON AS AN APOLOGIST.

IT is a welcome dispensation of Providence which has given us, in the person of Mr. Chesterton, a writer who has the rare faculty of making Philosophy and Theology as popular in their appeal as the latest novels from Mudie's. There are few moderns, we presume, handling such solemn subjects who can echo his plaintive sigh, "Alas [as Wordsworth so finely says], alas! the enthusiasm of publishers has oftener left me mourning".

Yet English literature has known a somewhat similar phenomenon before. Joseph Addison was a Mr. Chesterton of a demurer type. He too was possessed of a rich vein of humor, somewhat more subdued, and animated with a serious purpose, somewhat more paraded. We do not of course by this profess to determine whether the author of *Orthodoxy* deserves a permanent niche of fame beside the creator of *Sir Roger de Coverley*. The history of literary criticism does not encourage prophecy. Perhaps more than anything else it gives point to Lowell Russell's sage advice: "Don't never

prophesy unless you know". No generation can satisfactorily settle such claims for living favorites. It cannot decide whether the taste they gratify be not a passing phase and their originality a momentary mode. We only wish to say that Mr. Chesterton, like Thackeray's "parson in a tye-wig", has succeeded in directing the thoughts of a frivolous and irreligious age to the things that make for man's dignity, the things that really count.

His richness of humor and distinction of style might, indeed, embolden one to claim that he would not "all die" on that—let us hope—distant date when Libitina shall lay him by the side of Yorick. Yet there is a something about his works which gives one pause. When reading a writer like Newman or Burke we are conscious of the sweep of strong wings. The beat of their ample pinions reassures us as we are borne "through the azure deep of air". But in the case of Mr. Chesterton we are rather conscious of the whirr of wheels and the smell of petrol. We find ourselves in an aeroplane with a most daring aviator, and, though we are thrilled and breathless with the rush through space, we are filled with an inner uneasiness that some screw may give way. He has himself said of the world, "The thing is magic, true or false". Similarly we are suspicious, as we are hurried along by his brilliant dialectics, that this is magic which may possibly be false.

This impression is due to the fact that he has sometimes chosen impossible positions and yet made them good with an ingenuity that positively bewilders. After reading much of him you wonder is there any side of any question he could not defend; is there any lost cause he would not undertake to save. Nor is it merely that epigram and paradox sparkle on every page. The same is true to some extent of the dialogues of many modern playwrights—Bernard Shaw and Oscar Wilde, for example. But Mr. Chesterton is not content to take our breath away or tickle the diaphragm with unquenchable laughter. He always proceeds to prove the most startling propositions in a manner scarcely admitting of reply.

Yet it is just possible that this, his strength, may prove his weakness; that his power of argument may impair the force of his arguments. Plain men are suspicious of superior in-

genuity; and there is a danger that they will simply smile at his onslaughts upon their cherished convictions, and hug them still closer to their bosoms. They may in time style him a casuist, or even—horrible thought!—a Jesuit, and destroy his influence for ever.

It is for this reason that one feels a wish at times that he would control his love of paradox. Without paradox indeed there would be no Mr. Chesterton, and we could ill spare some of his daring inversions of our modes of thinking. But like every good thing it can be carried too far; it can work its own undoing. And when we see danger of this we are filled with a sense of regret that a mannerism should obscure the man and diminish his power.

For we believe our genial philosopher has a work to do which none but he can accomplish. The fact that he does not come before us with the decorous solemnity of a man with a message does not alter this belief. Wisdom has often hid itself in motley since King Lear; and the recent history of the Ring has taught us not to despise an adversary because he fights with a "golden smile". Experience confirms the aphorism of Rochefoucauld that "Gravity is often a mysterious carriage of the body to cover the defects of the mind".

Indeed it is perhaps fitting that an age whose whole thought has become stricken with inner decay should be taken to task by one whose salient characteristic is not a saintly gravity or Oriental asceticism, but a large, full-blooded, wholesome humanity. Thus it would be hard to find anything more refreshing than the way in which he sends sprawling the carefully reared idols of the modern naturalistic school in literature. Yet he does it more in virtue of a healthy, natural instinct than from any Puritan prudery. He feels that the whole chamber of horrors needs something more than smelling salts. It needs broken windows and a river of good clean water, fresh from the haunts of normal men. His quarrel with Zola is not only that he has forgotten the Decalogue, but that he has forgotten Rabelais. He advises certain modern writers to study "Tom Jones" that they may rise to the height of Fielding's morality!

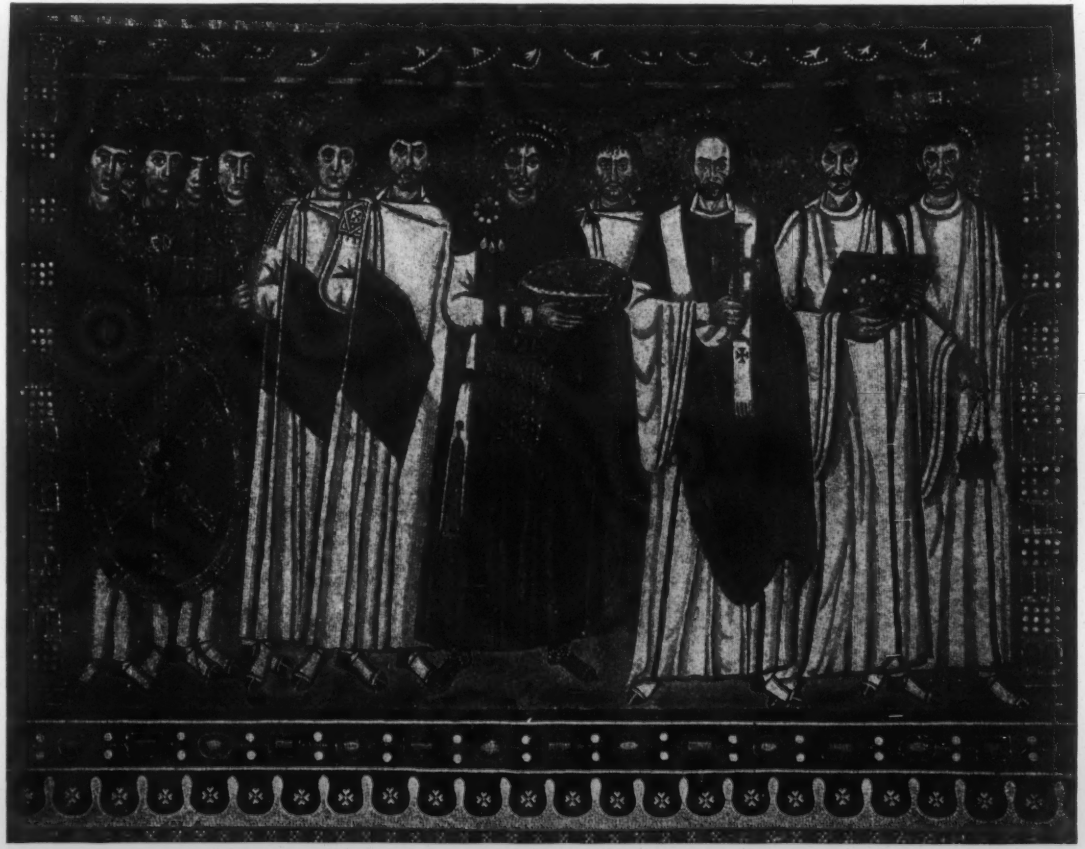
This normality, this sanity of judgment, coupled to an arresting power of paradox, would seem to equip Mr. Chester-

ton for the task of making the English-speaking world reconsider its attitude on some very important questions. If he is not to be the prophet of a new movement which, like all new movements of any worth, must, according to his own sage remark, consist principally of a turning backward, he can at least be the herald and precursor. He can turn his lively artillery against the strongholds of tyrannical prejudice.

For this reason *Orthodoxy* might well be reckoned one of the most useful contributions to Apologetics of recent years, if it were not for a haunting misgiving that the author has been somewhat helped to his creed by the fact that it is, in literary circles at least, the persecuted belief, the under dog in the fight, and his chivalry, mixed with a strong dose of native pugnacity, impels him to kick the conquering mastiff from his prey. One wonders whether, if he had lived in the Middle Ages, when Orthodoxy was triumphant, when it reigned supreme at the Universities of Europe, his paradoxes would have taken quite the same direction.

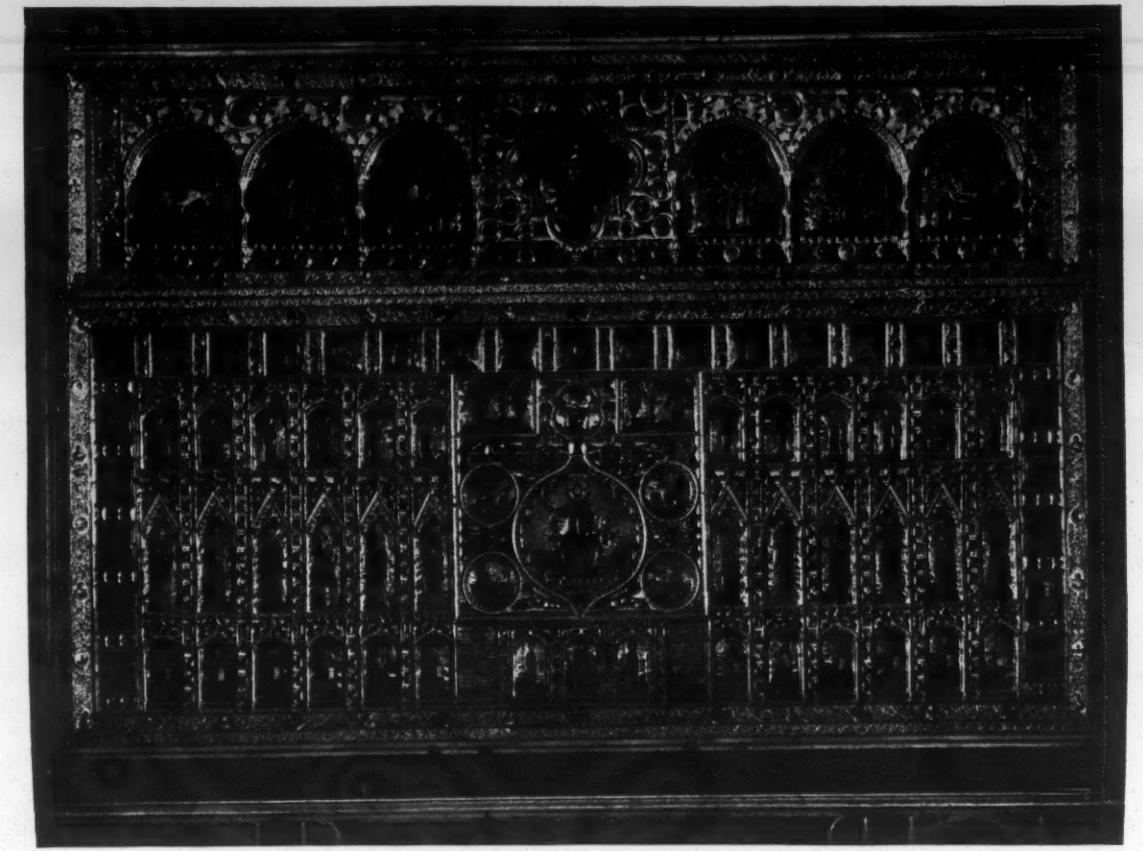
Yet this is not by any means intended to suggest that there is the shadow of insincerity in anything he has ever written. In *The Bookman* for May, 1910, Mr. Henry Murray writes: "I am still searching for the utterance from Mr. Chesterton's pen which will give him away, which will convict him of not believing in the—to me—insane and impossible creed he has made it the business of his life to expound. To me that creed long appeared as the despairing expedient of a born paradoxer *aux abois* for a sufficiently startling novelty, but to-day I have no more doubt of Mr. Chesterton's sincerity than I have of my own existence." All genuine students of his works will assent to this. One's doubt is never about the sincerity of his conviction, but about the psychological process by which he has come to it.

Yet we should doubtless be grateful for the gifts of the Gods and accept them thankfully as they are. Indeed it is perhaps best that Mr. Chesterton should turn a deaf ear to all his critics, for he gets strange advice from some. Thus Mr. Murray, in the article alluded to, takes him to task for his incurable optimism and blames him for ignoring Chicago, and Ancoats, the Potteries and the East End. It follows that if he is to satisfy this critic he must join the lugubrious choir



JUSTINIAN AND HIS RETINUE, AND ST. MAXIMIANUS.

Mosaic of VI Century in Church of St. Vitalis, Ravenna.



GOLD ALTAR SCREEN—ST. MARK'S CHURCH, VENICE.
(Byzantine Epoch)

of those Ibsenian spirits who croak like ravens over the charnel pits of life. But surely we have had the sewers and lazar-houses thrust under our noses quite enough. The old conception of Literature as a nepenthé, a charm to make us forget the all too insistent sorrows of life, is rapidly passing away. If only to hold the balance true we need a few authors to tell us that men are sometimes healthy, and hearts are sometimes glad, and minds are sometimes pure.

We presume that neither Mr. Chesterton, nor any thinking man, is deaf to that " droning chronicle of wrong and cruelty and despair which everlastingly addresses the compassionate ear, like the moaning of a midnight sea ". But he knows, and surely it is only too evident, that problem plays do not make homesteads happier, that the Rougon-Macquart novels have done little to abate the evils of heredity.

A man may be well aware of " the Alpine mass of sorrow and anxiety that presses on the weary necks of the world " and yet be an optimist. Optimism is indeed a first postulate in any religion that can be truly styled theistic. If there is a God, then so surely is this " sum of things " good—good, no matter what partial and temporal evils may afflict our eyes. God looked upon the world and saw that it was good. Schopenhauer, Hartmann, Zola look upon the world and find that it is bad. Perhaps it is because their vision has so little of the Divinity in it. Cured of their jaundice they might have seen the ποικίλη γῆ with the large sympathy of a Plato—not indeed all white, which it is not, but neither, on the other hand, all black or drab.

Can any sentient being gaze upon the beauty of a spring morning or an autumn evening and doubt Mr. Chesterton's statement that at the heart and core of the Cosmos there is joy? Tennyson felt that joy even amid his fears:

> . . . . . The songs, the stirring air,
> The life re-orient out of dust,
> Cry through the sense to hearten trust,
> In that which made the world so fair.

Wordsworth felt it and dismissed all fears:

> Even such a shell the universe itself
> Is to the ear of Faith; and there are times,
> I doubt not, when to you it doth impart
> Authentic tidings of invisible things;
> Of ebb and flow and ever-enduring power;
> And central peace subsisting at the heart
> Of endless agitation.

And no accumulation of sweated workers in a Chicago factory or starving children in a London slum, though both are sights to touch the heart-strings with a passion of pity, can make a believer waver in his trust that somehow "good will be the end of ill". Of course this belief supposes the immortality of the human soul without which optimism is very likely to be confined to a narrow circle of Walt Whitmans. Mr. Chesterton had small difficulty in accepting this fundamental tenet and from it he has, by a perfectly logical process, been led to accept all the essentials of Christian faith.

For him the one unpardonable crime is pessimism. He looks upon it as Socrates looked upon suicide, that is, as treason to the universe, and disloyalty to its Maker. On the other hand modern rationalistic philosophy is steeped in pessimism or, when it tries to be cheerful, presents us with the cold comfort that we are evolving, and that life may be worth living in some near future of ten thousand years. His eminent good sense causes Mr. Chesterton to scorn such a mockery of our hopes, and he is naturally drawn to espouse the only creed that can, with any semblance of logic, claim that life may be a boon even to an underpaid seamstress in a London garret. This is not, of course, an approval of London garrets or of the economic conditions of which they are the result, and we find Mr. Chesterton advocating drastic social reforms in order that the intolerable misery of millions may not treat the world to a repetition of the French Revolution on a still larger scale.

But optimism is really the basis of all sound reasoning. It is only an implied belief in this ground assumption that gives us leave to reason at all. It is an optimistic thing to believe that we have the faculty of reasoning rightly. Or, as Mr. Chesterton puts it, "reason is itself a matter of faith. It is an act of faith to assert that our thoughts have any re-

lation to reality at all. If you are merely a sceptic you must sooner or later ask yourself the question, Why should anything go right? Why should not good logic be as misleading as bad logic? They are both movements in the brain of a bewildered ape." Now this faith is nothing else than a belief that we are living in a universe ruled by wisdom and design. If this be granted, then "Wisdom will be justified of its children," and the life of man will be found no exception to the order of the material world, but rather its completion and its crown. Let us hear Mr. Chesterton himself:

> These things in some dark way I thought before I could write, and felt before I could think. . . . I felt in my bones: first that this world does not explain itself. It may be a miracle with a supernatural explanation; it may be a conjuring trick with a natural explanation. But the explanation of the conjuring trick, if it is to satisfy me, must be better than the natural explanations I have heard. The thing is magic, true or false. Second, I came to feel as if magic must have a meaning and meaning must have someone to mean it. There was something personal in the world as in a work of art; whatever it meant it meant violently. Third, I thought this purpose beautiful in its old design, in spite of its defects, such as dragons. Fourth, that the proper form of thanks to it is some form of humility and restraint: we should thank God for beer and Burgundy by not drinking too much of them. We owed also an obedience to whatever made us. And last, and strangest, there had come into my mind a vague and vast impression that in some way all good was a remnant to be stored and held sacred out of some primordial ruin. Man had saved his good as Crusoe saved his goods: he had saved it from a wreck. All this I felt and the age gave me no encouragement to feel it. And all the time I had not even thought of Christian Theology.

Mr. Murray is undoubtedly right in charging Mr. Chesterton with looking at the bright side of things. At the root of his philosophy lies his optimism, and I am afraid he is impenitent enough to glory in it:

> I thought (and still think) sincere pessimism the unpardonable sin. Insincere pessimism is a social accomplishment rather agreeable than otherwise; and fortunately nearly all pessimism is insincere. But if Christianity was, as these people said, a thing purely pessimistic and opposed to life, then I was quite prepared to blow up St. Paul's Cathedral.

He discovered, however, that while some rationalists found it too pessimistic, others found it far too optimistic: "One had hardly done calling it a nightmare before another began to call it a fool's paradise", and as it could not be at once "the black mask on a white world and the white mask on a black world", he was rather mystified. On investigation he reached the following conclusion, and certainly it would be interesting to know by what process of reasoning Mr. Murray can have come to regard it as "impossible and insane".

> The gaiety of the best Paganism, as in the playfulness of Catullus or Theocritus, is indeed an eternal gaiety never to be forgotten by a grateful humanity. But it is all a gaiety about the facts of life, not about its origin. To the Pagan the small things are as sweet as the small brooks breaking out of the mountain; but the broad things are as bitter as the sea. When the Pagan looks at the very core of the cosmos he is struck cold. Behind the gods, who are merely despotic, sit the fates who are deadly. Nay the fates are worse than deadly; they are dead. And when rationalists say that the ancient world was more enlightened than the Christian, from their point of view they are right. For when they say "enlightened" they mean darkened with incurable despair. It is profoundly true that the ancient world was more modern than the Christian. The common bond is in the fact that ancients and moderns have both been miserable about existence, about everything, while the medievals were happy about that at least . . . If the question turn on the primary pivot of the cosmos then there was more cosmic contentment in the narrow and bloody streets of Florence than in the Theatre of Athens or in the open garden of Epicurus. Giotto lived in a gloomier town than Euripides, but he lived in a gayer universe.

It is easy to see how a search for truth guided by a fundamental principle like this led to a revolt from the ideas of an epoch dominated by Swinburne and Oscar Wilde, when men were in "mourning for the death of God". Tertullian tells us that "the human heart is naturally Christian". There is a sense in which it would be equally true to say that the human heart is naturally pagan, for in a very real sense man has two hearts. In Mr. Chesterton's case the naturally Christian heart prevailed, in no small measure, we think, because he is a splendid example of Juvenal's ideal, "mens sana in corpore sano."

The dedicatory lines prefixed to that most fantastic, and—to me—unsatisfactory tale, *The Man who was Thursday*, are far from being immortal poetry, but they give us an insight into Mr. Chesterton's attitude toward the world of his youth:

A cloud was in the minds of men, and wailing went the weather,
Yea, a sick cloud upon the soul when we were boys together.
Science announced nonentity, and art admired decay;
The world was old and ended, but you and I were gay.
Round us in antic order their crippled vices came,
Lust that had lost its laughter, fear that had lost its shame. . . .
They twisted even decent sin to shapes not to be named:
Men were ashamed of honor, but we were not ashamed. . . .
But we were young, we lived to see God break their bitter charms,
God and the good Republic come riding back in arms:
We have seen the City of Mansoul, even as it rocked, relieved,
Blessed are they who did not see, but being blind, believed.

The concluding lines give us our author's decided verdict on the pretensions of the school of Huxley and Haeckel to settle the profoundest mysteries of human life by an appeal to the retort and the microscope. The City of Mansoul is being relieved from the close leaguer of nineteenth century science or pseudo-science. So far from Atheism and Materialism being a growing power, they are, according to him, spent forces. They have run their course and the world is waking up from evil dreams to find the morning fresh and fair as ever.

It is comforting to hear this, even if we suspect it is a little too bright a consummation to hope for just yet. It would be sanguine to suppose that a stiff-necked generation, because it wearies of its idols, as children weary of their playthings, is likely to do penance in sackcloth and ashes or recover the fresh bloom of early faith. Yet the example of Mr. Chesterton himself is enough to show how the general bankruptcy of modern philosophic thought may lead to a strong reaction from the wild errors of post-Kantian metaphysics. Indeed it is hard to understand that some of the German systems of the nineteenth century have really commanded the allegiance of thinking men, and a reaction was, and is, inevitable. But its precise nature, its force, and its direction are not yet easy to gauge.

The bankruptcy reached by the untrammeled speculation of several generations is felt and acknowledged in many quarters. Mr. Balfour called attention to it in his *Philosophic Doubt* and drew a conclusion in his *Foundations of Belief*, somewhat similar to Mr. Chesterton's, whose bold words are too refreshing to omit:

> What we are looking at is not the boyhood of free thought; it is the old age and ultimate dissolution of free thought. . . . It is vain for eloquent atheists to talk of the great truths that shall be revealed if once we see free thought begin. We have seen it end. It has no more questions to ask; it has questioned itself. You cannot call up a wilder vision than a city in which men ask themselves if they have any selves. You cannot fancy a more sceptical world than that in which men doubt if there is a world. . . Free thought has exhausted its own freedom. It is weary of its own success. If any freethinker now hails philosophic freedom as the dawn, he is only like the man in Mark Twain who came out wrapped in blankets to see the sun rise and was just in time to see it set. If any frightened curate still says that it will be awful if the darkness of free thought should spread, we can only answer him in the high and powerful words of Mr. Belloc, " Do not, I beseech you, be troubled about the increase of forces already in dissolution. You have mistaken the hour of the night: it is already morning ". We have no more questions to ask. We have looked for questions in the darkest corners and on the wildest peaks. It is time we gave up looking for questions and began looking for answers.

The inability of freethought to make any progress might perhaps be waved aside by a freethinker if the paradox stood unsupported. But is it quite unsupported in the following words from *The Ball and the Cross?*

> Freethought may be suggestive, it may be inspiriting, it may have as much as you please of the merits that come from vivacity and variety. But there is one thing Freethought can never be by any possibility—Freethought can never be progressive. It can never be progressive because it will accept nothing from the past; it begins every time again from the beginning; and it goes every time in a different direction. All the rational philosophers have gone different roads, so it is impossible to say which has gone furthest. Who can discuss whether Emerson was a better optimist than Schopenhauer was a pessimist? It is like asking if this corn is as

yellow as that hill is steep. No, there are only two things that really progress, and they both accept accumulations of authority . . . They are the only two things that ever *can* progress. The first is strictly physical science. The second is the Catholic Church.

It may seem strange that the two exceptions should be precisely the two forces that are supposed to stand in sharpest opposition to one another. But this supposition, though common, is one of the most unfounded prejudices of our times. If any one doubts this let him spend an hour or two with that admirable little book which Professor T. M. Kettle has translated from the German of Father Kellner, S.J. Its English title is *Christianity and the Leaders of Modern Science*, and it should dissipate for ever the idea that the strident tones of scientists like Haeckel are to silence the pronouncements of men like Kepler, Pascal, Galileo, Copernicus, Descartes, Leibnitz, Newton, and, in more recent times, of Pasteur, Faraday, Rayleigh, Kelvin, Stokes, Clerk Maxwell. Indeed Professor W. Wallace, the veteran Darwinian, wrote some years ago, in an article which yet maintained that Naturalism in its main contention was sound: "If God is hard to see for the modern world, it is neither science nor metaphysics which provides the veil or the fog. Other 'causes' generate practical atheism and we have no need to seek for 'reasons'. The cares of worldliness and the race for riches are what makes the heavens brass and iron. It is they that benumb the will to believe."

Mr. Chesterton, in a wholly admirable paper entitled "Science and Religion" to be found in *All Things Considered*, puts the case with accuracy and insight.

Of course the real truth is that science has introduced no new principle into the matter at all. A man can be a Christian to the end of the world, for the reason that a man could have been an Atheist from the beginning of it. The materialism of things is on the face of things; it does not require any science to find it out. A man who has lived and loved falls down dead and the worms eat him. That is Materialism if you like. That is Atheism if you like. If mankind has believed in spite of that it can believe in spite of anything. But why our human lot is made any more hopeless because we know the names of all the worms who eat him, or the names of all the parts of him they eat, is to a thoughtful mind somewhat difficult to discover.

It would be doing Mr. Chesterton an injustice to suppose him capable of sitting down to evolve some novel system of Metaphysics after the manner of the Germans. He has had to answer for himself, as every thinking man must do, at least should do, the great questions Whence? and Why? and Whither? In the attempt he has tried one by one the systems at present in vogue, and found them wanting. He discovered that they simply would not harmonize with that enigmatical thing called man, as he existed, not in the brain of a Kant or a Nietzsche, but on the green earth, under the blue heavens. He found that they were all hostile to real joy, real freedom, real humanity; that in a word they did not reckon with "the normal human soul, but had all sorts of fancy souls for sale". He perceived that romance, folklore, Christmas trees, and all such excellent things, drew their meaning and their vitality from the belief that there is a mysterious world around us and above us, where the soul can skylark with the angels, or play hide-and-go-seek with the court of Oberon. Let me say here that though it is quite possible to understand aright his inclusion of Elfland as a sort of border territory to the "Land o' the Leal", there is a danger also of misunderstanding and one could wish it made more clear that a belief in warlocks and elves rests on a totally different foundation from the dogma of Immortality. Yet if we are to understand our Pilgrim's progress through the slough of modern Philosophy, we must not forget that he was influenced not a little by the conviction that the "Midsummer Night's Dream" (for example) is eradically embedded in the trend of the human heart toward other worlds.

He finds modern thought full of morbidity, full of contradictions. He finds that it breaks Easter eggs and sends Santa Claus to the scrap-heap; and he tells modern thought, in the name of mankind, that Easter eggs are mystic symbols standing for all that is gracious and healing in life, and that Santa Claus has a nobler function than (let us say) the aeroplane.

But perhaps what most of all brought him back to the faith of which his contemporaries are so impatient, was the spectacle of the Church assailed from every quarter for reasons the most contradictory. Thus Christianity was reproached on the one hand with inhuman gloom, on the other with un-

founded optimism; by some unbelievers for being timid, monkish, and unmanly, for trying to make a man too like a sheep; by others for having caused the most horrible and most sanguinary scenes in history; by one school for having dragged women to the cloister from their families and marriage, by another for having forced marriage and the family upon them; by some critics for its naked and hungry habits; by others for its pomp and ritualism, its shrines of porphyry and its robes of gold; by individualists for its soul-killing union, by their opponents for its disunion; by Semites for its dislike of Jews, by anti-Semites for its Jewish origin. Then a solution of the riddle flashed upon him:

> In a quiet hour a strange thought struck me like a still thunderbolt. There suddenly came into my mind an explanation. Suppose we heard an unknown man spoken of by many men. Suppose we were puzzled to hear that some said he was too tall, and some too short; some objected to his fatness, some lamented his leanness; some thought him too dark and some too fair. One explanation would be that he was an odd shape. But there is another explanation. He might be of the right shape. . . . Perhaps in short this extraordinary thing is really the ordinary thing; at least the normal thing, the centre. Perhaps after all it is Christianity that is sane and all its critics that are mad—in various ways.

Nothing could better explain Mr. Chesterton's attitude than this. Faith is sanity. It is that equilibrium of forces, that synthesis of tendencies, which in the moral as in the physical order is necessary for the stability of the world. The Church is universal, embracing all nations, caring for all classes, answering all needs, steering clear of all extremes; guarding human liberty, yet curbing it; treasuring human happiness, yet restraining it. But his own really eloquent words are best, and may fittingly close this very inadequate attempt to trace his footsteps through the quagmire of current philosophic thought to that beautiful but mysterious land, which has, alas! become so largely a *terra incognita* for the modern world, but which it will have to rediscover if it is to live.

> This is the thrilling romance of Orthodoxy. People have fallen into a foolish habit of speaking of orthodoxy as something heavy, humdrum, and safe. There never was anything so perilous or so

exciting as orthodoxy. It was sanity; and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary, and the accuracy of arithmetic. The Church in its early days went fierce and fast with any war horse; yet it is utterly unhistoric to say that she merely went mad along one idea like a vulgar fanaticism. She swerved to left and right, so as exactly to avoid enormous obstacles. She left on one hand the huge bulk of Arianism, buttressed by all the worldly powers, to make Christianity too worldly. The next minute she was swerving to avoid an Orientalism which would have made it too unworldly. The orthodox Church never took the tame course, or accepted the conventions; the orthodox Church was never respectable. It would have been easy to have accepted the earthly power of the Arians. It would have been easy, in the Calvinistic seventeenth century, to fall into the bottomless pit of predestination. It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a Modernist, as it is easy to be a snob. To have fallen into any of these open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom—that would indeed have been simple. It is always simple to fall; there are an infinity of angles at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science, would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth reeling, but erect.

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INSEMINATIO AD VALIDUM MATRIMONIUM REQUISITA.

DISSERTATIO PHYSIOLOGICO-THEOLOGICA.

IN disceptatione de Vasectomia nuper in hac ephemeride habita mentio obiter facta est Inseminationis—in praesenti dissertatione stabilire conamur quae ex parte viri physice requirantur ut matrimonium sit et validum et licitum.

Haec habentur apud S. Alphonsum de finibus matrimonii: "*Fines intrinseci essentiales* sunt duo: traditio mutua cum obligatione reddendi debitum, et vinculum indissolubile. *Fines*

intrinseci accidentales pariter sunt duo: procreatio prolis et remedium concupiscentiae. *Fines* autem *accidentales extrinseci* plurimi esse possunt, ut pax concilianda, voluptas captanda, etc. His positis, certum est quod si quis excluderet duos fines intrinsecos accidentales, non solum valide, sed etiam licite posset quandoque contrahere; prout si esset senex et nuberet sine spe procreandi prolem, nec intenderet remedium concupiscentiae; sufficit enim ut salventur fines substantiales, ut supra." [1]

S. Alphonsus una cum Ecclesia et omnibus moralistis haec statuit principia: 1^um^, ubi duo illi fines intrinseci essentiales haberi possunt, matrimonium est tum validum tum licitum; 2^um^, neque procreatio prolis neque assecutio alterius finis praeter duos intrinsecos essentiales requiruntur ad matrimonii sive validitatem sive liceitatem. Potentia autem physica fines intrinsecos essentiales assequendi absolute necessaria est; quae si desit matrimonium est irritum.

S. Thomas [2] contractum matrimonialem ita definit: "In matrimonio est contractus quidam, quo unus alteri obligatur ad debitum carnale solvendum: unde sicut in aliis contractibus non est conveniens obligatio si aliquis se obliget ad hoc quod non potest dare vel facere, ita non est conveniens matrimonii contractus, si fiat ab aliquo qui debitum carnale solvere non possit; et hoc impedimentum vocatur *impotentia coeundi.*"

Et S. Paulus [3] matrimonio junctos monet: "Uxori vir debitum reddat: similiter autem et uxor viro. Mulier sui corporis potestatem non habet, sed vir. Similiter autem et vir sui corporis potestatem non habet, sed mulier."

Debitum conjugale ad validum matrimonium requisitum nihil aliud est quam "copula carnalis apta ad generationem"; [4] definire vero quid praecise sibi velint verba "apta ad generationem" est praecipua difficultas in materia quam enucleandam suscepimus.

In matrimonio vir et mulier una fiunt caro per actum conjugalem; ad hoc autem matrimonium institutum est ab Auc-

[1] *Theol. Mor.*, lib. vi., n. 882.

[2] *Supplem. Sum. Theol.*, q. 58, a. 1.

[3] *I. Cor.* vii., 3, 4.

[4] Vid. Sanchez, *De Matr.*, vii., disp. 92, n. 17; S. Alphonsus, *Theol. Mor.*, lib. vi., n. 1096; Konings, *Theol. Mor.*, ed. 7, vol. 2, p. 276; Lehmkuhl, *Theol. Mor.*, De Matr.

tore naturae ut habeatur ordinata propagatio generis humani, et hoc quidem primarie; deinde ut suppeditetur homini licitum concupiscentiae remedium. Uterque finis obtinetur per copulam conjugalem aptam ad generationem, quae sec. Amort aliosque moralistas est commixtio perfecta, i. e., "per effusionem seminis in vaginam mulieris completam". Non tamen requiritur ut actualis conceptio vel generatio sit effectus copulae carnalis, sed tantum ut sit apta ad generationem. Ejusdem naturae sit oportet ac inseminatio quae actualem generationem efficit, in quantum constare potest ex naturali observatione (i. e., quae sine mediis scientificis et artificialibus habetur); nec sufficit generatio seu foecundatio artificialis, "ex qua non potest sequi generatio secundum communem speciem actus." Nequaquam autem opus est recursum habere ad observationes microscopicas vel chimicas ut norma stabiliatur. Ratio hujus asserti est quia talis norma necessario existebat ante omnem scientiam tum physicam tum chimicam. Ad inveniendam tamen rationem cur ex certa quadam copula actualis conceptio sequatur necne, fieri potest ut microscopio uti debeamus; at de hoc nulla nobis est quaestio.

Moralistae etiam loquuntur de "vero semine", et Sixtus Papa V[5] "verum semen" opponit "humori cuidam simili semini" a nonnullis eunuchis ad tempus distillato. Jam quaerendum est, 1°, quid sit verum semen; et, 2°, utrum ad potentiam in viro habendam (quae potentia absolute requiritur ut ipse validum matrimonium inire possit) spermatozoida in semine necessario adesse debeant. In praesenti dissertatione probare volumus elementa essentialis hujus potentiae ex parte viri esse, 1°, erectionem penis aptam ad penetrandam vaginam mulieris; et, 2°, effusionem in vaginam liquoris seminis, sive hic liquor spermatozoida contineat sive non contineat.

Semen humanum liquor est qui constat ex aqua, ex spermatozoidis (quae sunt elementum essentiale ut semen sit prolificum), ex variis secretionibus, scil. testiculorum, vesicularum seminalium, glandulae prostaticae, glandularumque Cowperii et Littrei; quae secretiones et quidem omnes suppeditant medium necessarium ut spermatozoida transvehi possint. Ita si secretio prostatica abest, spermatozoida inertia evadunt.

[5] Motu Proprio *Cum Frequenter.*

Elementa quae constituunt semen earumque inter se relationes sunt: aqua—90 per centum; materia organica et spermatozoida—6 per centum; phospha—3 per centum; sodium chloridum—1 per centum. Quantitas seminis in unaquaque ejaculatione variat inter semidrachmam et sesquidrachmam—2-3 c. c., circiter.

In secretione testiculorum invenitur substantia organica quae Anglice *spermin* nuncupatur. Plerique physiologi docent sperminium adesse etiam in glandula prostatica, quod tamen negatur a Sajous. Nescimus quamnam vim, si ullam, sperminium exerceat quoad generationem; constat tamen hanc secretionem internam esse magni momenti pro toto corpore. Vox *secretio interna* hic habet significationem technicam. Spermatozoida non sunt secretio interna testiculorum; externa potius dicenda sunt. In muliere ovaria praeter ova producunt substantiam similem sperminio, quae Anglice *ovarin* dicitur.

Sperminium, ovarinium, epinephrinium (i. e., secretio corporum suprarenalium), secretiones glandulae thyroidis, corporis pituitarii, et aliarum glandularum sunt secretiones internae. Omnes hae secretiones (1) juvant venas arteriasque corporis ad vigorem suum sanitatemque conservandam, et (2) immunitatem conferunt a venenis (Anglice *toxins*) quae e substantiis effetis emanant in sanguinis circulationem antequam renibus secernuntur. Nimia sperminii vel ovarinii secretio, partim ex eo quod sanguis in cerebro et cerebello conglobatur, partim ex irritatione nervorum, erethismum efficit sexualem qui masturbationem aliaque vitia inducit.

Castratio vel oöphorectomia impedit quominus sperminium vel ovarinium amplius producatur; vasectomia videtur minuere nimiam sperminii productionem. Quando autem propter castrationem vel oöphorectomiam secretio sperminii vel ovarinii cessat, desinit quoque secundaria testiculorum vel ovariorum functio, quae, ut supra dictum est, in eo consistit quod venena e substantiis effetis provenientia innocua redduntur; neque raro evenit ut venena illa secretionibus non jam impedita quominus effectus suos morbidos exerceant, male afficiant eos qui talem operationem passi sunt. Venena haec agunt haud secus ac nimia secretio pathologica sperminii vel ovarinii; efficiunt scil. ut sanguis in cerebro et cerebello con-

globetur, et causa exstant irritationis nervosae, febris, et erethismi sexualis. Excitatio tamen hujusmodi gradatim concidit, et quidem ea mensura qua aequilibrium redintegratur venenaque refrenantur: haec compensatio videtur haberi ex eo quod secretiones internae glandularum in corpore adhuc manentium (uti sunt corpus pituitarium, corpora adrenalia, et glandula thyroidis) majores fiunt quam ordinarie evenire solet.

Aliquando accidit ut mulieres quae habent ovaria intacta tempore climacterii (i. e., circiter quadragesimo-tertio vitae anno) neurasthenia laborent: ratio est quod, cum ovaria senescentia munere suo jam non fungantur, nihil obstat ne venena illa effectus suos morbidos producant. Nonnunquam etiam mulieres utroque ovario orbatae in dementiam incidant ob carentiam secretionis internae ovariorum. Haec est ratio cur nostris diebus oöphorectomia perfecta raro a chirurgis attentetur, et si in extrema necessitate ad hanc operationem recurrendum sit, particula ovarii viribus integra, si fieri potest, in abdomen mulieris ectopice inseritur, quae secretionem internam necessariam suppeditet. Obesitas notabilis oritur ex imperfecta adipis oxydatione, et quandoque debilem secretionem glandularum consequitur. Mulieres oöphorectomiam passae pinguescunt; eunuchi quoque plurimi pingues sunt. Nonnullae mulieres, oöphorectomia completa peracta, a masturbatione partim ex irritatione physica inducta per aliquod tempus non desistunt; neque raro mulieres quae ante oöphorectomiam frigidae in copula conjugali erant, post talem operationem pro aliquo temporis spatio voluptatem percipere valent. Utriusque facti causa est excitatio quae e venenis effrenatis substantiarum effetarum provenit. Eunuchi omnes brevi perfecte evadunt impotentes. In universa litteratura medica (ope *Indicis Medici* bibliographia completa uniuscujusque tituli obtineri potest) quinque tantum casus invenio ubi eunuchi post castrationem coeundi facultatem ex eadem irritatione venenosa ortam per aliquod tempus retinebant. Opinio communis inter veteres moralistas eunuchos non raro facultate coeundi gaudere modernae medicorum experientiae adversatur. Moralistae nonnulli cryptorchidos perperam pro eunuchis natis habere solent.

Spermatozoidon humanum est cellula completa microscopica 51 ad 58 micromillemetra longa. Constat ex " capite " ovato

et plano, "cervice" cum parte media, et flagello seu cauda relative producta. Duae capitis partes obducuntur tenuissimo involucro protoplasmico; in capite quoque una cum substantia Anglice *chromatin* nuncupata habetur totius cellulae nucleus, quod est elementum essentiale ex parte viri ad foecundationem producendam. In cervice inveniuntur *centrosomes* anteriores et posteriores. In cellulis typicis (spermatozoidon et ovum humanum ut cellulae typicae habendae sunt) nucleus et centrosomata, intra cytoplasma seu protoplasma, partes principales constituunt. Centrosomata ad divisionem et reproductionem cellularum inserviunt. Paucae tantum cellulae, uti ovum humanum, externa membrana obducuntur. Nucleus est fons omnis activitatis cellularis. In statu quietis nucleus circumdatur membrana subter quam est reticulum ex *chromatin* et *linin* compositum, maculaeque reticuli liquorem continere videntur.

Divisionem mitoticam seu indirectam cellularem in duas cellulas (qui modus reproductionis obtinet in corpore humano) praecedit chromatinii sejunctio in duas partes aequales quae soleae equinae formam prae se ferunt; utraque pars constat ex chromosomatibus. Chromosomata haec maximi sunt momenti, variaeque species multorum animalium et plantarum numerum chromosomatum in cellulis somaticis constantem exhibent, neque sine probabili fundamento asseritur unamquamque speciem tum animalium tum plantarum numerum sibi proprium chromosomatum habere. Wilson[6] catalogum exhibet 72 specierum pro quibus numerus chromosomatum determinatus fuit. Probabile est in unaquaque cellula somatica hominis inveniri 16 chromosomata, et spermatozoidon aeque ac ovum octona chromosomata nucleo ovi foecundati conferre. Chromosomata videntur vehicula esse physica haereditatis quae in variis generationibus observatur: haec haereditas ex ambobus genitoribus legem Mendelianam sequitur.

Tertia et multo longior pars spermatozoidi humani est flagellum, 41 ad 53 micromillemetra longum. Flagellum praebet conformationem sat implicatam ejusque munus est inservire motioni et penetrationi. Quando caput, quod nucleum continet, ovum penetrat, flagellum rejicitur. Immersio et immixtio spermatozoidi nuclei in nucleo ovi complet actum phy-

[6] *The Cell in Development and Inheritance.* New York, 1890.

sicum conceptionis, eoque puncto temporis nova anima humana foetum informat.

Necesse est in nostra dissertatione conspectum praebere historiae progressus illius scientiae quae physiologiam spermatozoidi spectat. Ratio est quod decretum Sixti Papae V., de quo supra dictum est, a quibusdam scriptoribus tamquam definitio papalis veri seminis ad potentiam viri requisiti allegatur. Cum autem hoc decretum promulgatum sit 90 annis ante quam spermatozoida primo detecta sunt, et 288 annis ante quam ab Oscaro Hertwig (anno 1875) demonstratum est quomodo spermatozoida ovum foecundent. Sixtus V., qui obiit anno 1590, de existentia spermatozoidorum nullam habebat notitiam.

Ludovicus Hamm, discipulus Antonii van Leuwenhoeck (1632-1723), Batavi, anatomiae et artis microscopicae periti, primus descripsit spermatozoida in literis ad societatem "The Royal Society of London", mense novembri anni 1677 datis. Nomen spermatozoidi impositum est a von Baer (1792-1876). Sixtus V. edidit bullam *Cum Frequenter* anno 1587: sec. Wernz et De Smet promulgata fuit die 22 Junii, sec. alios die 27 ejusdem mensis.

Anno 1677 van Loewenhoeck, Harvey, aliique opinabantur "corpuscula viventia" (spermatozoida scil.) in semine esse germina virilia quae ovum penetrant et quorum actioni debetur ut foetus evolvatur; Malpighius vero et "Schola Preformationis" tenebant corpuscula illa nihil aliud esse quam animalcula parasitica interna. Sec. hanc Scholam Preformationis foetus praeformatus esse in ovo, et "aura seminalis" e semine emissa causa est cur foetus crescere incipiat.

Lazarus Spallanzani (1729-1799) Sacerdos Mutinensis in Papiensi Universitate professor, anno 1786 ranae ova vitro horologii affixit, hoc deinde vitrum supra aliud vitrum in quo erant ranae spermata invertit, et utrumque vitrum leniter calefecit. Quamvis ova condensatione vaporis e semine surgentis humida fiebant, tamen non sunt foecundata. Quamprimum vero sperma e vitro inferiore ovis est admixtum, haec foecundata sunt. Hoc modo primus theoriam "aurae seminalis" a De Graaf inventam falsam esse probavit. Deinde sperma per cartam percolavit, et liquori seminis nullam inesse vim foecundandi invenit; materia vero residua e carta abluta facultatem foecundandi retinebat.

Anno 1824 Prévost et Dumas [7] demonstraverunt (1) spermatozoida a solis testiculis produci; (2) testiculos esse in viro organa ad foecundationem essentialia; (3) spermatozoida inveniri in omnibus maribus fertilibus, non vero in pueris impuberibus, senibus, hybridis; (4) unamquamque animalium speciem conformationem spermatozoidorum sibi propriam habere; (5) spermatozoida membranam ovi externam penetrare posse.

Kölliker, qui ex anno 1841 hanc rem scientifice investigabat, spermatozoida demonstravit ortum sumere ex metamorphosi cellularum in tubulis testicularibus peracta. Tandem Oscarus Hertwig anno 1875 probavit foecundationem effici eo quod unicum spermatozoidon ovum penetrat, et quod nucleus spermatozoidi penitus miscetur cum nucleo ovi.

Spermatozoida inertia nullam vim habent ova foecundandi, mobilia talem potentiam habent; et quo motus est diuturnior eo vis foecundandi fit certior. In testiculis ipsis spermatozoida immobilia sunt; in epididymide vero, in vase deferenti, aliisque tubulis externis sunt mobilia; in tubis Fallopianis mulieris aliquando per duas vel tres hebdomades mobilitatem suam retinent.

Circiter 15 per centum matrimoniorum sterilium viro debentur. Causae vero sterilitatis virilis ad tres classes reduci possunt: (1) causae quae spermatozoidorum productionem impediunt; (2) quae spermatozoidorum sanitatem male afficiunt; (3) quae spermatozoidorum ejectione obsunt.

Ad primam classem causarum, earum nempe quae impediunt quominus spermatozoida producantur, pertinent; (a) aetas impubes et senium extremum. Plerumque, nequaquam vero semper, spermatozoida post septuagesimum vitae annum non jam producuntur. (b) Atrophia et morbi locales testiculorum: phthisis; tumores, uti sarcomata, enchondromata, fibromata, osteomata, myomata; cystides testium. Morbi hujusmodi insanabiles esse possunt. (c) Morbi quidam totum corpus afficientes, v. g., diabetes mellitus. In eadem categoria comprehendi debent intemperantia in rebus venereis et alcoholicis.

In secundo complexu causarum quae, quamvis spermatozoidorum productionem non impediant, tamen eorum sani-

[7] *Annales des sciences naturelles.*

tatem ita afficiant ut ad foecundationem inepta evadant, enumeranda sunt: (a) intemperantia cum sexualis tum alcoholica; (b) inflammationes testiculorum, epididymidis, vasis deferentis, vesicularum seminalium, glandulae prostaticae, et urethrae. Hujusmodi inflammationes debentur vel bacillo phthisico vel aliis bacteriis, vel veneno orto ex parotitide; gonorrhoea vero est causa frequentissima.

Tandem in tertia classe causarum, nempe quae spermatozoidorum ejectionem impediunt, recenseri debent: (a) stenoses secundum tractum seminalem ex diversarum inflammationum, praesertim gonorrhoeae, cicatricibus. Stenoses hujusmodi plerumque in urethra inveniuntur, rarius in epididymide: tubulos coarctant et nonnunquam lumina ipsorum plane occludunt. Talis stenosis urethrae quae urinam tantum stillatim ejici sinat, in coitu sexuali facile obturatio completa propter turgidam penis conditionem evadet. Stenoses in urethra chirurgice dispertiri possunt, quod si in epididymide inveniantur remotio fit difficillima. Eduardus Martin, professor in Universitate Pennsylvaniae, in uno casu sterilitatis maris anastomosem inter vas deferens et latus epididymidis patefecit (occlusio, ut solitum est, infra erat in globo minore seu cauda epididymidis) et postea spermatozoida viventia turmatim in semine apparebant. Ter in canibus Martin eandem operationem ad felicem exitum perduxit.

(b) Perraro accidit ut os vasorum deferentium inveniatur non in urethra, sed in uteribus, i. e., in canalibus qui ex renibus ad vesicam urinariam protenduntur; quod si contingit semen in vesicam urinariam effunditur, ibique asservatur donec una cum urina ejaculetur. Vir qui tali defectu laborat, canonice impotens est propterea quod inseminare non valet.

(c) Operationibus nonnullis chirurgicis, e. g., in glandula prostatica vel in vesica urinaria ad calculum extrahendum, peractis, chirurgus quandoque vesiculas seminales ita mutilat ut spermatozoida exire nequeant, vel ut secretio prostatica, quae in semine invenitur et ad viabilitatem spermatozoidorum requiritur, arceatur.

(d) Rarius concretiones in vesiculis seminalibus eas occludunt.

(e) Cystae vesicularum seminalium quae ipsas obturant sat frequenter in senio obtinent.

(f) Inflammatio simultanea utriusque epididymidis spermatozoidorum ejectionem prohibet; viri qui hoc morbo laborant saltem ad tempus steriles sunt; ordinarie tubuli obstructi manent tantum per nonnullos menses natura ipsa providente; aliquando tamen obturatio est perpetua.

(g) Cryptorchidismus bilateralis alia est causa sterilitatis virilis. Haec est conditio embryonalis superstes post partum in qua testiculi intra abdomen manent, vice positionis normalis in scroto, quod si remotum non fuerit a chirurgo vir non raro impotens evadet.

(h) Tandem praeputium arctum rarissima causa sterilitatis est: in hoc casu circumcisione opus est.

Ad meliorem eorum quae sequuntur intelligentiam termini aliqui technici brevi explicatione indigent. Carentia seminis dicitur Aspermia; diminutio seminis ratione quantitatis, Oligospermia; diminutio spermatozoidorum ratione quantitatis, Oligozoöspermia; carentia spermatozoidorum, Azoöspermia; semen pathologice coloratum, Chromospermia.

Aspermia, seu carentia seminis, debetur alterationi vel obturationi tubulorum seminalium aut ex eo oritur quod nervi in centro ejaculationis potestate reflexe agendi destituti sunt. Aspermia ultimo loco descripta plerumque est conditio congenita, sanari nequit, et, cum sit absoluta, secum fert non solum sterilitatem sed etiam impotentiam canonicam. Aspermia relativa, quae saepe est insanabilis, habetur cum semen nullo modo ejaculatur in ipso coitu, sed tantum postea in pollutione nocturna. Viri rebus venereis dediti temporaria vel periodica aspermia laborant.

Oligospermia, seu diminutio quantitatis seminis, ex eo oritur quod sive una sive plures secretiones quae, ut supra dictum est, semen normale constituunt, vel omnino excidunt vel minuuntur. Oligospermia habetur quando testiculi minorem spermatozoidorum quantitatem producunt. Aetas provecta diminutionem omnium seminis elementorum efficit. Oligospermia vel est congenita vel debetur sive debilitati haereditariae sive mancae formationi organorum quae generationi inserviunt, vel tandem, et quidem plerumque, acquiritur. Hoc ultimum accidit in morbis qui vires corporis maxime debilitant, et in quibusdam speciebus neurastheniae; oritur quoque ex eo quod corpori parum alimenti suppeditatur, vel quod nervi

magno vitio laborant. In viro qui secretione prostatica caret ex suppuratione, inflammatione, vel qui habet vesiculas seminales obturatas, oligospermia magna est. In oligozoöspermia tum numerus spermatozoidorum minuitur tum spermatozoida quae adsunt debilia sunt vel inertia. Ut semen, ratione quantitatis, normale dici queat requiritur sec. Ultzmann ut circiter 100 spermatozoida unica visione in vitro objectivo microscopii mediae efficaciae deprehendantur. Oligospermia debetur masturbationi, morbis testiculorum, epididymidum vel vasis deferentis, compressioni ortae ex tumoribus, excrescentiis syphiliticis.

Azoöspermia est completa carentia spermatozoidorum, sive quod spermatozoida non producuntur sive quod occluduntur. Tum quantitas seminis tum eae qualitates ipsius quae meris oculis discerni possunt fere eaedem manent; est tamen aliquantulum magis fluidum quam semen normale esse solet, et sedimentum subalbidum paulum minutum est. Vitium luxuriae affert azoöspermiam saltem temporaneam; diabetes mellitus, supremus gradus phthisis, aliique morbi multum debilitantes, tandem tumores, azoöspermiam perfectam adducere possunt. Azoöspermia congenita debetur mancae testiculorum vel vasorum deferentium evolutioni. Vir qui azoöspermia laborat, propterea quod epididymides perpetuo occlusae sunt, potentia coeundi et seminandi gaudet: sterilis tantum dicendus est.

Quae hucusque dicta sunt viam parabant ad nostrae thesis probationem. Si moralistae ad validitatem matrimonii ex parte viri requirunt " effusionem completam veri seminis apti ad generandum ", et si haec verba strictissimo sensu accipiuntur, secundum praesentem nostram scientiam de semine necessario postulare debent effusionem in vagina a semidrachma ad sesquidrachmam seminis quod continet: (a) spermatozoida activa et secretionem testiculorum; (b) secretionem vesicularum seminalium; (c) secretionem glandulae prostaticae; (d) secretiones glandularum Cowperii et Littrei.

Semen quod spermatozoidis caret sensu stricto non est " aptum ad generandum ", cum spermatozoida essentialiter ad conceptionem et generationem requirantur. Deinde si voces " verum semen " in tota sua comprehensione accipiuntur verum semen sine spermatozoidis haberi nequit, nam haec consti-

tuunt elementum principale seminis — omnia alia elementa, quamvis necessaria, sunt tantum liquor qui spermatozoidis inservit.

Jam vero, quamvis sterilitas virilis frequentissime ex eo praecise oriatur quod semen spermatozoidis caret, tamen viri hoc vitio laborantes ita potentes sunt sexualiter ut eorum sterilitas per multos annos ne quidem in suspicionem cuiquam veniat; praeterea cum Ecclesia non solum numquam viro ita sterili matrimonium interdixerit, neve unquam validitatem talis matrimonii in dubium vocaverit, semperque divortium a vinculo recusaverit, dicendum est Ecclesiam si ipsi ante matrimonium sterilitas de qua hic agimus innotescerit, nequaquam prohibituram esse ejusmodi matrimonium. Inde concludendum est spermatozoida non essentialiter in semine requiri ut validum ineatur matrimonium praecise in quantum est remedium concupiscentiae.

" Verum semen " de quo Sixtus V. loquitur in Motu Proprio *Cum Frequenter* a vero semine antea a nobis descripto omnino differt. Sixtus V. utens illis verbis evidenter significare voluit eunuchos verum semen nulla ratione habere, eo quod propter testiculorum carentiam impotentes sint. Semen verum, genuinum, " humori cuidam semini simili " opponit, qui, ut jam diximus, quandoque ab eunuchis ad tempus distillatur. Verum semen in hoc Motu Proprio memoratum semen est genuinum quod sufficit ad validitatem matrimonii, opponiturque semini spurio eunuchorum; nulla prorsus est quaestio de liquore qui omnia elementa perfecti seminis contineat.

Verba Sixti V. quae ad nostram rem spectant haec sunt:

" Cum frequenter in istis regionibus eunuchi et spadones,[8] qui utroque teste carent, et ideo certum ac manifestum est eos verum semen emittere non posse; quia impura carnis tentigine atque immundis complexibus cum mulieribus se commiscent, et humorem forsan quemdam similem semini, licet ad generationem et ad matrimonii causam minime aptum, effundunt, matrimonia cum mulieribus, praesertim hunc ipsum defectum scientibus, contrahere praesumant . . . Nos igitur, attendentes quod secundum canonicas sanctiones et naturae rationem, qui

[8] **Eunuchus** (*εὐνοῦχος*, *εὐνή-ἐχων*, cubiculum-tenens, cubicularius) est homo cum testiculis vitiosis, congenitis; Spado (*σπάδων*, a *σπάω*, dilacerare, Anglice *spay*) est homo cultro castratus.

frigidae naturae sunt et impotentes, iidem minime apti ad contrahenda matrimonia reputantur . . . mandamus ut conjugia per dictos et alios quoscumque eunuchos et spadones utroque teste carentes cum quibusvis mulieribus . . . contrahi prohibeas . . . "

Sixtus V. his verbis docet: (1) eunuchos qui utroque testiculo carent sine ullo dubio verum semen emittere non posse; (2) etsi eunuchi humorem quemdam semini similem effundere forsan valeant, tamen humorem illum ad generationem et ad matrimonium minime aptum esse; (3) inde eunuchos quia impotentes matrimonium nec licite nec valide inire posse.

Ex eo quo eunuchus utroque teste caret varii sequuntur effectus: (a) spermatozoida omnia et sperminium, quod in testiculis elaboratur, desunt; (b) ratione carentiae testiculorum nullus omnino stimulus efficere potest erectionem penis, i. e., potentia erectionis et penetrationis abest; (c) propter eandem rationem liquor seminis, qui in vesiculis seminalibus, glandula prostatica, aliisque glandulis elaboratur, amplius non producitur. Canonice eunuchus absolute impotens est, nequit debitum carnale reddere; et licet forsan pauci eunuchi humorem similem semini distillaverint, eunuchus plenissimo sensu verborum inhabilis est ad matrimonium. Intima ratio quare abscissio testiculorum omnes illos effectus inducat non adhuc plane cognoscitur, sed eventus a sejunctione systematis nervorum tractus generativi incipit. In hoc tractu sunt centrum nervosum in chorda spinali ad lumbos, centra cerebralia, nervi erigentes vasodilatorii, nervi tactiles, sensibiles, et motorii, atque illi omnes abscissione testiculorum deturbantur. Ex dictis concludere debemus Sixtum V. nihil aliud dixisse quam testiculos in viro necessario requiri ad hoc ut sit potens, i. e., ut habeat potentiam erectionis et inseminationis; nam vir qui utroque testiculo privatur, *eo ipso* his potentiis caret. Hoc autem toto coelo differt a sententia eorum qui requirunt ut fructus testiculorum, spermatozoida nempe, necessario adesse debeant in semine ad matrimonii validitatem.

Supponamus Sixtum V. dixisse spermatozoida esse conditionem sine qua non ad validitatem matrimonii. Inde logice sequeretur invaliditas matrimonii viri *sterilis* tantummodo propter obturationem epididymidum perpetuam, quamquam talis vir aliunde tam potens est ut actus ejus conjugalis remedium

perfectum sit concupiscentiae. Habere hujusmodi matrimonium uti invalidum absonum est atque inauditum. Eadem absurda conclusio sequeretur quoad matrimonia senis sterilis, viri sterilis effecti ex morbo debilitante, viri cujus vasa deferentia operatione chirurgica per perineum secta sunt, eorum qui concretiones vel cystides in vesiculis seminalibus habent, multorumque aliorum. Quare Sixtus V. nunquam dixit fructum testiculorum, spermatozoida scil., essentialia esse ad validitatem matrimonii, quamvis testiculi ipsi propter eorum connectionem nervosam essentiales sine dubio dicendi sint.

Quid Pater De Smet [9] una cum nonnullis aliis moralistis quoad hanc rem sentiat his exscribere liceat: " Juxta benigniorem sententiam," inquit, " viri senes nisi adeo decrepiti recipiantur ut erectionis ac penetrationis sint incapaces, non sunt impotentes, licet eorum semen spermatozoidis forte careat penitus, sed steriles sunt dicendi ".

Et alibi [10] hanc doctrinam confirmans dicit: " Confirmatur ex gravi incommodo ex altera sententia consecuturo. Urgendo nempe tamquam impedimentum aptitudinis simpliciter ad generandum, ad matrimonium ejusque legitimum usum inhabiles essent non tantum mulieres ovariis orbatae aut oöphorectomiam passae, sed etiam mulieres numero admodum multae ovaria habentes irremediabiliter inertia . . . necnon viri quorum semen per accidens est vitiatum aut spermatozoidis carens."

Secundum hunc tamen auctorem vir " Vasectomiam passus in perpetuo impotens. Possunt quidem hi sicut et illi [castrati scil.] servare erectibilitatem virgae et vaginam penetrare, ac imo liquidum quoddam ejaculare, sed hoc liquidum non est verum semen, sed humor aliquis aquosus a glandula prostata secretus."

Ultimum hoc assertum de vasectomia prorsus erroneum est. Vera doctrina medicina docet virum qui vasectomiam passus est, *totum* completum liquorem seminis, praeter guttas perpaucas testiculis elaboratas, efficere posse, et quidem multo melius quam senem cui De Smet sine dubio matrimonium permittit. Actus sexualis viri vasectomiam passi perfectam habet

[9] *De Spon. et Matr.*, ed. 1909, p. 337, n. 278.
[10] *Collationes Brugenses*, v. 15, 1910, p. 697.

similitudinem cum actibus sexualibus virorum sterilium ex obturatione epididymidum, ex senio, morbo debilitanti, aliisque de causis, quibus matrimonium inire licet, et quorum matrimonium est validum; imo vir vasectomiam passus multo potentior est sexualiter quam omnes alii, praeter virum cum duplici epididymitide. Vir igitur vasectomiam passus sterilis dicendus est, nequaquam vero impotens.[11]

Objicitur a quodam moralista virum qui azoöspermia ex inflammatione laboret, *per se* potentiam habere inseminandi, *per accidens* autem actu inseminare non posse; rationem autem permittendi ipsi matrimonium praecise eam esse quod ejus potentia per accidens ligetur. Et hoc modo argumentatur: Rectitudo naturalis in humanis actibus non est secundum ea quae per accidens contingunt in uno individuo, sed secundum ea quae totam speciem consequuntur. E contra, vir vasectomiam passus per violentiam potentia orbatus est ejaculandi fructum testiculorum; per se ergo fructum illum ejicere nequit, et quidem tam perfecte hac facultate caret ut natura propriis viribus eam nullo modo restaurare valeat. Hujusmodi vir *per se* et *de se* fructum testiculorum emittere nequit, ne *per accidens* quidem id praestare potest. Physica igitur certitudine constat secretionem ex anteriore parte tractus genitalis viri vasectomiam passi semen esse spurium, quod non sufficit ad valide inseminandum, ideoque adnumerandus est iis de quibus Sixtus V. dicit: " Certum ac manifestum esse eos verum semen emittere non posse . . . et humorem forsan similem semini, licet ad generationem et ad matrimonii causam minime aptum effundere ".

Hactenus objiciens hac in re eadem opinione erronea laborat ac De Smet tum quoad cognitionem rerum physicarum de quibus agitur, tum quoad conclusionem moralem; eademque est difficultatis solutio.

Ratio fundamentalis cur matrimonium viri azoöspermatosi propter morbum, et matrimonium viri vasectomiam passi validum dicendum sit quaerenda est neque in iis quae per se, neque in iis quae per accidens contingunt, sed in hoc quod uterque potentia sexuali gaudet perfecte apta ad remedium concupiscentiae habendum.

[11] Cf. art. in hac Ephemeride, v. 44, n. 6, p. 684, cui tit. " Vasectomy in Defectives ".

Quoad dictum " Rectitudo naturalis " etc., animadvertendum est illud hic nimium probare. E. g., causa frequentissima impedimenti impotentiae coeundi in muliere est atresia completa vaginae post morbos septicos. Haec atresia absolute insanabilis est tum naturae tum arti medicorum, semperque insanabilis erit. Per se, de se, ex natura rei, mulier organa genitalia habet sicut et vir azoöspermatosus sive morbo sive vasectomia illis organis gaudet; per accidens autem mulier absolute impotens est ita ut de ejus matrimonio nulla fieri possit quaestio. Hic casus est ubi rectitudo naturalis in humanibus actibus *est* secundum ea quae per accidens contingunt in uno individuo.

Haec igitur sit nostra conclusio: potentia sexualis in viro requisita ad validitatem matrimonii complectitur: (1) erectionem penis aptam ad penetrationem vaginae, una cum (2) effusione in vagina liquoris seminalis sive spermatozoida continentis sive ea *non* continentis. Haec definitio satisfacit fini matrimonii in quantum est remedium concupiscentiae; sola haec definitio efficit ut vir sterilis matrimonium inire possit.

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Studies and Conferences.

THE NEW RUBRICS OF THE BREVIARY.

The Director of the *Ephemerides Liturgicae*, who is at the same time the official Protonotary engaged in the reform work of the S. Congregation of Rites, has sent out a notice that the S. Congregation is about to publish an important decree pending which he has delayed his quasi-official commentary upon the Constitution and Rubrics of the new Breviary. Accordingly we must await the issuing of said document before venturing the publication of a tentative Ordo for those who may be inclined to make use of the new Office before the end of the current year.[1]

Meanwhile we publish an English version of the new rubrics thus far authorized, with the following cautions suggested by the Rev. F. G. Holweck.[2]

1. The changes in the recitation of the Breviary extend thus far only to the order of the Psalms. Lessons, Antiphons, and Hymns remain unaltered.

A new Commission is to be appointed for the reform of the *Proprium de Tempore, de Sanctis*, and the *Commune Sanctorum*, as well as the Missal. It may take several years before all this work can be definitely accomplished.

2. As regards the Psalter, a new revision of the Vulgate text is, as is well known, in course of preparation. It is hard to say when it will be definitely completed.

3. It is probable therefore that the old version of the Breviary will remain in use for a long time to come. The arrangement of the Psalms according to the new rubrics will make the recitation of the Office hereafter considerably shorter and more intelligible.

4. As soon as the new Psalter can be obtained, clerics are at liberty to adopt the recitation according to the reformed rubrics.

5. The votive offices will be abolished with the introduction of the new Psalter. The ferial offices are as a rule

[1] The new Decree of the S. Congr. of Rites embodying the changes to be made in the Roman Breviary appears just as we are about to go to press.

[2] *Pastoral Blatt* for February.

quite short, and the Sunday offices have only nine psalms, divided into three nocturns. The *de ea* of Sundays, and hence the *green color* for Mass, occurs about sixteen times during the year.

In order to facilitate the intelligent and devout reading of the Psalter, the REVIEW will begin in the next issue a brief exposition of the Psalms, together with an English translation of the same in regular order.

As it is very necessary that any one who wishes to recite the new offices should know and understand the rubrics according to which they are to be arranged, we here give the complete version in the vernacular.

TITLE I.

The method of reciting the Divine Office according to the new order of the Psaltery.

1. In reciting the Divine Office, according to the Roman Rite the Psalms for each of the canonical Hours are to be taken from the day of the week, as distributed in the newly arranged Psaltery. This will take the place of the old order, in all new editions of the Roman Breviary.

2. Exception is made for all the Feasts of our Lord and their Octaves, of the Sundays within the Octaves of the Nativity, Epiphany, the Ascension and Corpus Christi, of the Vigil of the Epiphany and the Friday after the Octave of the Ascension, when the Office of these days is prescribed. Also for the Vigil of the Nativity at Lauds and at the other little Hours up to None, and for the Vigil of Pentecost; also for all Feasts of the Blessed Virgin Mary, the Holy Angels, St. John Baptist, St. Joseph, the Apostles; likewise for Doubles of the I and II class, and for their Octaves. The Office is to be said in the manner assigned, either in the Breviary or in the Proper of the Diocese or Institute, with this rule however, that *the Psalms at Lauds, Hours, and Complin are taken from the Sunday*, as in the new Psaltery; but at Matins and Vespers they are to be said as in the Common, unless special Psalms be assigned. For the last three days of

Holy Week no change is to be made, but the Office is said as it now is arranged in the Breviary; the Psalms at Lauds, however, being taken from the current Feria as in the new Psaltery, with the exception of the Canticle of Holy Saturday which remains still: *Ego dixi: In dimidio* . . . At Complin the Psalms are taken from the Sunday as in the new Psaltery.

3. In every other Double or Major Double Feast, or in a semi-Double, or Simple, and in the Ferials, during Eastertide, the Psalms with their Antiphons at all the Hours, and the Verses at Matins are said as in the Psaltery for the occurring day of the week; all the rest, and the Antiphons at the *Magnificat* and *Benedictus*, as in the Proper or Common. If any such Feasts have proper or specially assigned antiphons, it shall retain them, together with its Psalms, as given in the Breviary; in the other Hours the Psalms and Antiphons are said from the occurring Ferial.

4. The Lessons at Matins in the I Nocturn are always to be read from the occurring Scripture, even when the Breviary assigns Lessons from the Common, except on Feasts of our Lord, the Blessed Virgin, the Angels, St. John Baptist, St. Joseph, the Apostles, or a Double of the I or II Class; or in the case of a Feast which has its Lessons proper and not from the Common, or which occurs in Ferials which have no lessons from the Scripture and therefore necessarily take their Lessons from the Common. In Feasts which have Lessons from the Common but proper Responsories, the same Lessons with the proper Responsories are to be retained.

5. On Double and Semi-Double Feasts not excepted above, the Office is to be said as follows:

At Matins, Invitatory, Hymn, Lessons of the II and III Nocturns, and Responsories of the three Nocturns proper, or from the Common; the Antiphons, Psalms and Verses of the three Nocturns, and the Lessons of the I Nocturn from the occurring Ferial.

At Lauds and Vespers the Antiphons with Psalms from the Ferial; the Chapter, Hymn, Verses and Antiphons at the *Benedictus* or *Magnificat*, with the Prayer either from the Proper or from the Common.

At Little Hours and Complin, the Antiphons with the Psalms are always taken from the occurring Ferial. At

Prime the Short Lesson is the Chapter of None, from the Proper or Common. At Tierce, Sext and None, we take the Chapter, Short Responsory and Prayer from the Proper or the Common.

6. In the Saturday Office of Our Lady and on Simple Feasts the Office is to be said thus: at Matins the Invitatory and Hymn are taken from the same Office or the same Feasts; the Psalms with their Antiphons and Verses from the occuring Ferial; the I and II Lessons from the Ferial, with Responsories proper, or from the Common; the III Lesson from the Office or Feast, two Lessons being joined into one whenever there are two for the Feast; at the other Hours all is said as set forth above in No. 5 for Double Feasts.

7. In Ferials and Simple Feasts the Psalms at Matins which are found in the new Psaltery distributed under three Nocturns, are said without interruption, with their nine Antiphons, to the third Verse inclusively, omitting the first and second Verses.

TITLE II.

The Order of Feasts.

1. To determine which of several offices is higher and consequently which is to be chosen in cases of transfer the following notes in reference to preferment are to be considered. Note the:

(a) *Higher Rite*, unless there occurs a privileged Sunday, or the Octave-Day, or any Octave Day according to the Rubrics;

(b) *The Quality of Primary or Secondary;*

(c) *Personal Dignity*, according to the following order: Feasts of our Lord, Blessed Virgin Mary, Angels, St. John Baptist, St. Joseph, Apostles and Evangelists;

(d) *External Solemnity*, that is, according as the Feast is *feriatum* or celebrated with an Octave.

2. In cases of *occurrence*, and in order of deferment or translation, it is to be noted what is

(e) The quality of *Proper* in Feasts. A Feast is said to be *proper* of a place in the case of the Title of a Church or the Patron (even secondary) of the place, a Saint (marked in the Martyrology or in its approved appendix) whose body or

any notable and authentic relic of whom is possessed, or a Saint who has some special connexion with the Church, or the place, or the community. Therefore any proper Feast of this kind, *ceteris paribus*, takes precedence of a Feast of the Universal Church. Excepted are the privileged Sundays, Ferials, Octave-Days and Vigils; also primary Double Feasts of the I Class of the Universal Church, which are proper of all places. A Feast of the Universal Church, of any rite whatsoever, inasmuch as it is preceptive, *ceteris paribus*, takes precedence of Feasts granted to special places by mere Indult of the Holy See, since these cannot be said to be *proper* in the sense above described.

TITLE III.

Accidental Occurrence and Translation of Feasts.

1. Major Sundays of the I Class, whatever Feast may occur on them, always retain their office; Sundays of the II Class give way only to Double Feasts of the I Class, in which case Commemoration of the Sunday is made in both Vespers, Lauds, and Mass, together with the IX Lesson at Matins.

2. On Minor Sundays, or Sundays through the year, the Office of the day is always to be said, unless there occurs a Feast of our Lord, or a Double of the I or II Class, or an Octave Day of the Feast of our Lord, in which case Commemoration is made in the Office of the Feast or Octave-Day of the Sunday in Vespers, Lauds and Mass, with the IX Lesson at Matins. If the Sunday within the Octave of the Nativity occurs on the Feast of St. Thomas B. and M., or on the Feast of St. Sylvester B. and C., the Office of the Sunday is said with the Commemoration of the occurring Feast; in which case on December 30, in the Office of the day within the Octave, the Lessons of the I and II Nocturn are taken from the Feast of the Nativity, with the Responsories of the Sunday. With regard to the Sunday which falls between the Feast of the Circumcision and the Epiphany no change is to be made.

3. Doubles of the I and II Class which are hindered either by some Major Sunday or by some higher Office, are to be transferred to the nearest following day which is not itself a Double Feast of the I or II Class, or an Office excluding such

Feast, saving however the privilege conceded by the Rubrics to the Feasts of the Purification and Annunciation of the B. V. M., and of the Solemn Commemoration of St. Joseph.

4. Double Major Feasts of whatever dignity, and Double Minor Feasts of Doctors of the Church can no longer be transferred. When they are hindered, Commemoration is made of them, as the Rubrics prescribe for other hindered Double Minor Feasts (saving what is laid down in the following paragraph concerning the omission on Sundays of the IX historical Lesson), unless they happen to occur on Doubles of the I Class, in which Commemoration is to be made of no Office, except of the occurring Sunday, or Ferial, or of a privileged Octave.

5. If on a Major Sunday there occurs a Double Major or Minor Office, or a Semi-Double or Simple, the Office of the Sunday is to be said, with Commemoration of the occurring Office in both Vespers (but only in First Vespers for a Simple Feast), Lauds and Mass, without the IX historical Lesson. So also the Sunday Office is to be said on Minor Sundays, unless there occurs on them any Feast of our Lord, or any Double of the I and II Class, or the Octave Day of a Feast of our Lord, in which case, as has been said above in No. 1, the Office is to be of the Feast or of the Octave-Day with the Commemoration and IX Lesson of the Sunday.

6. The day on which is celebrated the Commemoration of all the Faithful Departed, excludes the translation of any Feast whatsoever.

TITLE IV.

Perpetual Occurrence of Feasts and their Translation.

1. All Double Feasts, Major or Minor, or Semi-Doubles, which are perpetually hindered are transferred to the first free day, according to the Rubrics.

2. Double Feasts of the I and II Class perpetually hindered are transferred, as to their proper place, to the first day free from another Double Feast of the I or II Class or from any Octave Day, or from Offices excluding Feasts of this kind, saving the privilege conceded to the Feast of the Purification of the B. V. M.

3. Major Sundays exclude the perpetual assignation of any Double Feast even of the I Class: Minor Sundays exclude the assignation of any Major or Minor Double, except it be a Feast of our Lord. The Feast of the Most Holy Name of Mary is perpetually assigned to September 12.

4. November 2nd excludes both occurring Feasts which are not Doubles of the I Class, and perpetually transferred Feasts of whatever rank.

TITLE V.

Concurrence of Feasts.

1. Major Sundays have integral Vespers in concurrence with any Feast whatsoever unless it be a Double of the I or II Class: therefore in the First Vespers the Antiphons with the Psalms are taken from the Saturday; but in Advent the Antiphons are said from the Sunday Lauds with the Saturday Psalms.

2. Minor Sundays cede Vespers to Doubles of the I and II Class, to all Feasts of our Lord and to the Octave Days of the Feasts of our Lord; they have however integral Vespers when in concurrence with other Feasts, the Antiphons and Psalms in First Vespers being taken from the Saturday.

3. The rules regulating Vespers within the Octave of the Nativity of our Lord remain unchanged.

TITLE VI.

Commemorations.

1. On Doubles of the I Class Commemoration of the preceding office is not made, unless the latter be Sunday, even *per annum*, or a Double of the I or II Class, or the Octave Day of some Primary Feast of our Lord, or a day within a privileged Octave, or a Major Ferial. In occurring Offices Commemoration is made only of the Sunday of whatever rite it be, of a privileged Octave and a Major Ferial. Of the following Office (even when celebrated as a Simple) Commemoration is always to be made—but not of a day within a non-privileged Octave or of a Simple.

2. In Doubles of the II Class, Commemoration is always to be made of the preceding Office, unless this be of a Semi-

Double Feast or of a day within a non-privileged Octave. In cases of occurrence Commemoration is made of every Sunday, of every Double or Semi-Double reduced to a Simple, of a privileged Octave, or a Major Ferial and of a Vigil; but of a Simple, Commemoration is made only at Lauds and in private Masses. But of any following Office, even a Simple or reduced to a Simple, Commemoration is invariably made; as likewise of the day within an Octave when its office occurs on the following day; with Antiphon and Versicle and I Vespers of the feast.

3. Whilst feasts of our Lord with their octaves prevail over occurring Minor Sundays, the following order of commemorations is to be observed whenever there are several of them, in Vespers, Lauds, and Mass (the first commemoration at Vespers being always that of the concurring office whatever its rite or dignity):

(1) Commemoration of the Sunday;
(2) of the day within the Octave of Epiphany or of Corpus Christi;
(3) of an Octave day;
(4) of a major double;
(5) of a minor double;
(6) of a semidouble;
(7) of a day within a common Octave;
(8) of the Friday after the Octave of the Ascension;
(9) of a major ferial;
(10) of a vigil;
(11) of a simple.

TITLE VII.

Regarding the conclusion of hymns and the proper Verse at Prime, the Suffrages of Saints, the Preces, the Athanasian Creed, and the third Oration in Mass.

1. When on the same day there occur several Offices which have a proper conclusion of the hymns or a proper Verse at Prime, the conclusion and Verse to be said are those which are proper of the Office which is recited on that day.

2. Henceforth, when the Suffrages of the Saints should be said, only one Suffrage is to be recited according to the formula proposed in the Ordinary of the new Psaltery.

3. The Athanasian Creed is added at Prime in the Feast of the Holy Trinity and in the Sundays only after Epiphany and after Pentecost, when the Office of these is to be followed, saving the exception made in the following paragraph.

4. When on a Sunday commemoration is made of any Double Office, or of an Octave Day, or of a day within an Octave, the Suffrage, Prayers, Symbol *Quicumque* and the third Oration in the Mass are omitted.

Title VIII.

Votive Offices and additional Offices.

1. Since by this new disposition of the Psaltery the causes of the General Indult of 5 July, 1883, for Votive Offices, these Offices and other similar ones granted by special indults are entirely removed and are pronounced to be removed.

2. The obligation of reciting in Choir, on days hitherto prescribed, the Little Office of the Blessed Virgin, the Office of the Dead, and the Gradual and Penitential Psalms ceases henceforth. But Chapters which are under obligation to recite these additional Offices by reason of some special constitution or legal prescription must ask for the commutation of them by the Holy See.

3. On the Feast of St. Mark, and on Rogation days, the obligation of reciting the Litany of the Saints, even out of Choir, remains.

Title IX.

On the Feasts of Dedication and of the Title of the Church and on the Patrons.

1. The Feast of the Dedication of every Church is always primary and a Feast of our Lord.

2. The Anniversary of the Dedication of a Cathedral Church and the Titular Feast of the same are to be celebrated with the rite of Double of the I Class with Octave throughout the whole diocese by all the Clergy, regular as well as secular, who use the Diocesan Calendar; and by Regulars of both sexes living in the Diocese who use their own Calendar, as a Double of the I Class but without an Octave.

3. As the Sacred Lateran Archbasilica is mother and head of all Churches of the City and the World, both the Anniversary of its Dedication and the Feast of the Transfiguration of our Lord which, in addition to the great solemnity of the Resurrection of our Lord, is wont to be commemorated by it as Titular, shall henceforth be celebrated as a Double of the II Class by all the Clergy secular and regular, including even those who follow some special rite.

4. The Feast of the principal Patron of a Town, City, Diocese, Province or Nation shall be celebrated as a Double of the I Class with Octave by all Clergy secular and regular who live therein and use the Diocesan Calendar; but by the Regulars who live therein and use their own Calendar the said Feast, although never *feriatum,* shall be celebrated under the same rite but without an Octave.

TITLE X.

Masses on Sundays and Ferials, and Masses for the Dead.

1. Whatever Feast occur on Sundays, provided it be not a Feast of our Lord or its Octave Day, or a Double of the I or II Class, the Mass is always of the Sunday, with commemoration of the Feast. If the Feast commemorated is a Double, the III *Oration* is to be omitted.

2. On the Ferials of Lent, Quartertense, II Rogations, and Vigils, if the Office to be said is that of a Double Feast (unless it be of the I or II Class) or a Semi-Double, private Masses may be said *ad libitum,* either of the Feast with commemoration and last Gospel of the Ferial or Vigil, or of the Ferial or Vigil with commemoration of the Feast; but private votive Masses or private Masses of the Dead are forbidden on a Ferial. They are also forbidden on a Ferial on which the Mass of the Sunday is to be anticipated or deferred. In Lent private Masses of the Dead can be said only on the first week-day free in the Calendar of the Church in which the Mass is celebrated.

3. When in any place a Feast hindered by a minor Sunday is celebrated *ex voto* or with large concourse of people (of which the Ordinary shall be the judge) Masses of the said Feast can be celebrated provided there be also one Mass of

the Sunday. Whenever a Mass is sung or read out of the order of the Office, if a commemoration is to be made of a Sunday, or Ferial or Vigil, the Gospel of these is also to be read at the end of the Mass.

4. At the Mass of a Sunday with commemoration of a Double Feast, major or minor, or a day within the Octave, the proper color of the Sunday is to be retained, with the Preface of the Most Holy Trinity, unless there is a proper Preface of the Season or that of the Octave of a Feast of our Lord.

5. The laws for chanted Masses of the Dead remain unchanged. Low Masses are permitted on Doubles only *in die obitus*, or *pro die obitus*, provided it be not a Feast of obligation, or a Double of the I or II Class, or a Ferial excluding Doubles of the I Class. As regards low Masses of the Dead to be said on days of Semi-Double or Simple rite, for the future they may not be celebrated on the Ferials, enumerated under No. 2, saving the exception allowed therein.

It is lawful however in such Masses of the Ferial to add the *Oratio pro Defunctis* for whom the mass is applied, in the last place but one, according as the Rubric of the Missal permits. Although the application of the Indulgences of the Privileged Altar required hitherto that Masses of the Dead be celebrated *in nigris*, the Supreme Pontiff has granted said indulgences for the future for the Mass of the Ferial, if the *Oratio pro Defunctis* be said. On other Ferials throughout the year not excepted in No. 2, as well as on Semi-Doubles, on days within non-privileged Octaves and on Simples, Masses of the Dead as well as the other votive Masses may be said according to the Rubrics.

TITLE XI.

The Collects in Mass.

With reference to Collects commanded by Ordinaries, they are henceforth forbidden (unless they be prescribed for some grave reason) not only on the Vigils of the Nativity and of Pentecost and on Doubles of the I Class, but even on Doubles of the II Class, of the Major Sundays, within privileged Octaves, and whenever in the Mass are to be said more than three *Orationes* prescribed on that day by the Rubric.

TITLE XII.

Conventual Masses.

In Churches in which there is the obligation of the Choir, only one Mass shall always be recited with the presence of the Choir members, and that of the Office of the day unless the Rubrics ordain otherwise; other Masses hitherto celebrated with the presence of the Choir shall for the future be read *extra Chorum*, after the proper Canonical Hour, but exception from this rule is made for the Masses *in Litaniis majoribus et minoribus*, and the Masses on the Feast of the Nativity of our Lord. So also exception is made for the Masses on the anniversaries of the Creation and Coronation of the Supreme Pontiff, of the Election and Consecration or Translation of the Bishop, as well as on the anniversary of the latest deceased Bishop, and of all the Bishops or Canons; and for all Masses *ex fundatione*.

TITLE XIII.

Commemoration of All Souls.

1. On the Commemoration of all the Faithful Departed, the Office and Mass of the current day are to be omitted and only the Office and Mass of the Dead are to be said as is prescribed in the Appendix of the new Psaltery.

2. If on November 2 there occur a Sunday or a Double of the I Class the Commemoration of the Dead shall be celebrated on the first following day not similarly hindered; on which, should a Double of the II Class chance to occur, this is transferred according to the rule laid down in *Titulus III, n. 3*.

ADDITIONAL RULES.

I. The Calendars of every Diocese or Order or Congregation using the Roman Breviary, for the year 1913, must be drawn up in strict conformity with the Rules above set forth.

II. On Sundays on which in the Calendars for the coming year 1912 are inscribed, under Double rite major and minor, Feasts of the Saints, or of the Angels, or even of the B. Virgin Mary, or an Octave Day of Feasts other than those of our Lord, both the Office in private recitation and the low Masses shall be *ad libitum*, either as is given in the Calendar of the

year 1912, or of the Sunday with Commemoration of the Double, Major or Minor. Also in the Ferials, concerning which in *Titulus X, n. 2*, private Masses can be celebrated as is there noted.

III. What has been laid down in *Titulus XIII* of these Rubrics with regard to the Commemoration of All the Faithful Departed is to be put into application absolutely from the year 1912.

IV. Until the new correction of the Roman Breviary and Missal decreed by Our Most Holy Lord be published:

(*a*) Perpetual Calendars are not to be sent to the Sacred Congregation of Rites for correction and approval;

(*b*) No petition is to be made to raise the degree of a rite or to introduce new Feasts;

(*c*) As regards special Feasts either of the B. Virgin Mary or of Saints or Blessed, or Double rite major or minor, assigned for Sundays, the local Ordinaries or the Superiors of Regulars are to prescribe that they be either commemorated in both Vespers, in Lauds and in the Mass, or provide, by presenting valid arguments to the S. Roman Congregation, for their transference to another day; or better they are to be omitted;

(*d*) No correction of the Rubrics having been made in the meanwhile, the Rules above laid down are to be inserted in the new Breviaries and Missals after the General Rubrics, omitting the Decrees of the S. R. C. hitherto inserted at the beginning of the Breviary;

(*e*) In future editions of the Breviary the following Antiphons at Lauds are to be changed in conformity with the new Breviary:

On Sexagesima Sunday: Ant. 5. In Excelsis * laudate Deum.

On the III Sunday of Lent: Ant. 3. Adhaesit anima mea * post te, Deus meus.

On the IV Sunday of Lent: Ant. 4. Me suscepit * dextera tua, Domine.

On Thursday of Holy Week: Ant. 3. Tu autem, Domine * scis omne consilium eorum adversum me in mortem. *Ant. 5.* Fac, Domine, * judicium injuriam patientibus: et vias peccatorum disperde.

THE LAY APOSTOLATE AND THE CATHOLIC BOYS' BRIGADE.

The most casual observer must admit that a great leakage takes place each year amongst our Catholic youth, and one is compelled to admit that this leakage increases alarmingly every year. What is the reason for this great calamity which apparently threatens the very backbone of our Faith? Briefly stated, the reasons in my opinion are:

1. The recent multiplication of attractions and amusements outside the home.

2. The gradual loss of parental control, which is becoming more and more manifest.

Under the first heading I include Hippodromes, Empires, Picture Palaces, and all cheap variety entertainments which, with few exceptions, offer two nightly performances. The cheapened price of admission, together with the fact that it is possible to attend a first performance and still be home at a reasonable hour, has caused these attractions to become part and parcel of a youth's weekly routine. Twenty years ago a visit to the theatre was a rare luxury for a boy; now the vaudeville halls and picture palaces are mostly frequented by young people, the moral bearing of whom must be tainted somewhat by this frequent association with pictures, sketches, and songs which in many cases are suggestive of anything but good morals. Boys who frequent these places are not possessed of the boyish innocence which should mark their lives at this period. Then again, independent of the class of amusement offered, the intercourse of our boys with the class of men and women who usually haunt these cheap places cannot be productive of good results; in fact, language is heard and conversation listened to which would shock any good-living Catholic. Still I am compelled to admit, and with regret, that many parents are quite cognizant of their son's visits to these establishments, and either take no steps to moderate the above, or are unable to do so because of their lack of control over their children. My principal objection to these places of amusement is that they draw our Catholic youth away from the influence of the home almost every evening of the week as soon as work is over, with the consequent result that parents gradually but surely lose that control over

their boys which is of such necessity during those tender years from boyhood to manhood.

Then, again, how many of our Catholic boys are annually lost to the Faith by frequenting non-Catholic dancing establishments where *mésalliances* are contracted in boyish exuberance with those not of our Religion, with the result that they gradually lose their faith. In imagination take a tour with me around any parish in the densely-populated parts of any of our great cities to-day. Possibly the first thing that will strike you is the number of boys one sees hanging about the street corners, evidently having nothing to do but to pass along the time as best they can. Let us question them for a moment. "Well, my lad, are you a Catholic?" "Yes sir." "Do you go to Mass?" "Yes, sir, sometimes". "When were you last at Mass?" "When were you last at Holy Communion?" I'll leave the last two questions unanswered, as experience of many years has shown me that the answers to these questions would amaze any inquirer. Pass along, and casually watch the pastimes of these youths as they endeavor to amuse themselves. In different groups and in different attitudes you will find them engaged in gambling in some form or other. This can be seen in broad daylight, as each gang has its scouts to give warning of the advent of the police, thus enabling the main body to gamble in almost perfect security. If by strategy you can surprise one of these groups, you will find their language, generally speaking, of an unwholesome nature. Again I would ask the reader to notice how boys of this nature go about in gangs with no definite aim in their actions whenever they are not engaged in gambling. This collective gathering of boys of this class usually ends in disaster, as many fall into the hands of the police sooner or later. Perhaps some of my readers may consider that the details here given are grossly exaggerated; but I would invite anyone interested in social work amongst boys to take the trouble to investigate the matter for himself, and he will find that in many respects my remarks are not strong enough to express the state of affairs that exists.

In support of my second heading I would ask each of my readers to visit a few homes of boys of the type I have just pictured, and he will find almost invariably that the youths

referred to are beyond the control of both father and mother, both of whom mournfully lament the fact that they can do no good with their boys, as they in most cases prefer the society of the street corner to the home. Certainly the homes, in many cases, are not up to the standard one would like, and often the example of the home is not such as to impart any Catholic spirit to the youths I speak of. You will ask where these boys get the money they spend in gambling, etc. if the home shows such signs of poverty. They themselves in many instances do not and will not work and still they always seem to have some money. Inquiries personally carried on over a number of years have shown me that the money these youths spend is obtained from mothers and sisters by persuasion or coercion. Where the boys are actually working they have a much greater supply of pocket-money to squander upon the pastimes I have referred to. Observe the clothing of these same youths and their foot-gear also, and notice how untidy and unkempt they are. I have questioned scores of these same youths in different parishes of our great cities as to their reason for not attending Holy Mass, and the excuse of "no clothes" preponderates, though some of these boys spend far more in a few weeks than would be necessary to provide themselves with new clothing and boots. The great evil in these slum areas is that boys get far too much pocket-money. Many will probably say that the boys of their parish are not as I have pictured, but are really poor boys. Experience and investigation of my own, carried on over a number of years in various parts of this country, go to prove the contrary to be the case, as I find that the boys of a so-called poor locality spend far more in pocket-money than the boys of a better class area. In my opinion it is simply mismangament on the part of many of our poor people that is the cause of many of these youths being so indifferently clad; if they were to spend some of the money they give as pocket-money upon clothes, they would ensure that their boys were better clothed and at the same time remove, to a certain extent, one of the evils that too much pocket-money encourages.

Now, perhaps, you will ask why I have given such a lurid picture of the state of affairs amongst the youth of to-day. My answer is, simply to show that the field of labor is great and the hands required to till it are many.

Why do I ask for the assistance of the laity? Because this is essentially a layman's work, being largely of a social character. Parents are too apt to smoothe over the imperfections of their sons before a priest; and even should a priest travel across his parish, his advent would be the signal for a temporary cessation of the evils I have quoted, whereas the sight of a layman would not effect the same result.

The members of the Society of St. Vincent de Paul, whose labors are amongst the poorest of the poor will, I know, corroborate the statements I have made, and it is to them I urgently appeal to supplement their work amongst the poor with the cause of the Brigade. Let the local Conference appeal to the Rector for permission to form a Company of the Boys' Brigade, where discipline and the varied attractions of the movement will soon work wonders amongst the same careless and indifferent lads. We must remember that we are dealing with the derelicts, or would-be derelicts of our Faith, and not with the boys whose parents by their lives and example show their offspring the value of a strict adherence to our Religion. The class of boy I allude to, having in many cases run loose and lost all regard for parental authority, needs the discipline of the Brigade to manage them successfully, whether in large or small numbers. Judicious handling by the Officers will enable them to draw from the lads some of their pocket-money by weekly instalments for uniform and equipment, as money they will have whether they have a coat on their backs or not.

If a small committee of enthusiastic laymen in each parish takes up the Brigade movement, they will find that it appeals to this very derelict class of lads, who will march behind the Company band, proud to wear the Papal uniform with its badges and exquisite facings. Boys of this type love a uniform more than others I think, for the uniform is so much smarter than their own clothes.

Gradually an enthusiastic Officer can instil a desire in the minds of these same lads to wish for better clothes when in civilian attire, and to feel ashamed of their former slovenly and untidy habits.

Once members of a company of the Brigade, the Officers are in constant touch with the lads of this class, and are en-

abled to see that the religious aspect of the movement is not neglected. Should a boy miss Mass, a friendly visit to the home of the boy will usually have the desired effect, as the parents appreciate the visits of the Officers and welcome anyone who is interested in the welfare of the boy. In most cases, also, they will heartily coöperate with the Officers in seeing that Mass and the Sacraments are attended to, as is required by the regulations of the C. B. B.

To form a Company is not the goal of these lay workers. They must organize themselves to visit the homes of all the boys to acquaint themselves with the home life and the environment of the boys, as such knowledge is of paramount importance in dealing with delinquents. In fact periodic visitation of the homes is absolutely necessary for the successful working of a Company and should be practised by all Brigade Officers. In addition these lay workers should perambulate the parish, seeking recruits and persuading them to come across to the drill hall with a view to becoming members of the Company. In this respect I would remind those who undertake this work that they should enroll all who come under the heading of should-be Catholics. It is of no use sitting in the hall content with the boys who come to offer themselves for enrolment, as many of the lads that the Brigade exists for, will perhaps be too ashamed to come over in the first instance because of their long absence from the practice of their Faith.

If these recruiting perambulations are undertaken frequently, the boys will be reached whom Church notices never reach because of the non-attendance of these boys at the Holy Sacrifice of the Mass. These street-corner boys are, from my experience, usually amenable to persuasion, provided the worker is persistent in buttonholing them whenever and wherever they are met. The boys gradually become ashamed of themselves and resolve to amend. True, some of them return for a time to their evil companions and ways, but the vigilance of the Officers soon wins them back again. I speak from practical experience over a number of years amongst the type of boys I have described. A word of warning I would offer to the Officers who determine to try this work, and that is be kind and persuasive, yet firm and authoritative.

A good method to adopt is to obtain periodically a list of all boys who have just left school, and hunt them up as soon as possible, as every week's delay is so much precious time lost. Finally, but not until the Officer's efforts have proved futile, ask the Chaplain to accompany you to the obstinate ones, so that he may use his more powerful influence to bring the erring ones into the Company.

Let the boys feel that your every endeavor is for their temporal and spiritual welfare, and you will soon find that these same lads will become better and better Catholics, until finally when they leave the Company they will show by their lives that they have received upon their character the Brigade hall-mark of sincere and true Catholicism.

LIEUT.-COLONEL J. S. GAUKROGER, F.G.S.E.
Rochdale, England.

A GERMAN TEXT-BOOK OF DOGMATIC THEOLOGY.[1]

The Germans have a way of making their language difficult to an outsider; on the other hand, they have managed to reduce every difficult form of thought which an outsider can conceive, to some definite verbal expression. Hence they write their books of theology and of scholastic philosophy in the German idiom, whilst other nationalities hold fast to the Latin text as apparently the only available medium that can convey exact thought in exact terms.

Professor Bartmann's contribution to Herder's "Theologische Bibliothek" is, despite its being in German, a model of scholastic form. He places his thesis at the head of the chapter in the terms of approved *de fide* declarations. In his selection of proofs he lays particular stress upon the Scriptural arguments, and he does this with due attention to the critical distinctions which sound exegesis imposes upon the apologist of Catholic dogma. In like manner he brings the authentic historical testimony of tradition to bear out the proofs established upon Christ's positive teaching as embodied in the New Testament. The so-called cumulative arguments,

[1] *Lehrbuch der Dogmatik.* Von Dr. Bernard Bartmann, Prof. theol. Paderborn. Zweite vermehrte und verbesserte Auflage. Approbation Erzb. von Freiburg. Freiburg, Brisg. und St. Louis, Mo.: B. Herder. 1912. Pp. 861.

which by themselves have no demonstrative weight in proving the legitimacy of Catholic teaching, though they strengthen the logic of deduction by illustration, the author relegates to a secondary place. He likewise subordinates what are simply the diverging opinions of theologians by printing them in smaller type.

The really strong part of the work—and, in so far as it is a feature that stands forth clearly and emphatically, it is also a new point—is its use of a true exegesis. Dr. Bartmann brings such proofs from Scripture for the support of dogma, as do really prove. In our present manuals there is passed off for categorical proof too much argument which rests either on a doubtful interpretation of the Biblical texts, or on selected quotations, which have been converted into an often fictitious *Consensus Patrum*. Our author sifts this sort of argument and carefully distinguishes between demonstrations and the probability of deduction, between authentic proof and the cumulative evidence of circumstance. Whilst he does not ignore the speculations of the Scholastics, his appeal is invariably to the sound conclusions of such authorities as St. Thomas; and whilst he well understands the value of the scholastic forms in giving precision to the definitions of Catholic dogma, he does not trade in the formulas of the Schoolmen as though the mere invention of terms for unknown relations could make those relations in themselves clear.

In scope the work is, despite its being in only one volume, methodically complete. It begins with the definition of principles, outlines the methods and aim of dogmatic teaching, and gives a brief history of dogmatic development in the Patristic, Scholastic, and modern schools. After this introductory follow the customary tracts of God, the Trinity, Creation, Redemption, Grace, the Church, the Sacraments, and Eschatology. The work is a notable addition to our Scholastic theological literature, notwithstanding the fact that it deals with an old theme in the manner approved by the Schoolmen. The title-page speaks of this issue as a second edition, because the work had been previously printed for the use of students, but its circulation in that form must be considered as both private and limited. As a part of the Herder Theological Library it now obtains worldwide recognition.

STAINED GLASS FOR CHURCH WINDOWS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read the advance sheets of the Rev. Leo Sehringer's article to appear in this issue of THE ECCLESIASTICAL REVIEW. The main lines of the article are splendidly taken, and it is encouraging to know that the need of better art in church construction, in church decoration, and church accessories, is being felt amongst us. If nevertheless I take exception to some of the author's statements, it is done in the spirit of one who is in thorough sympathy with the endeavor to bring the art of leaded glass to its highest standard. After all my suggestions touch only minor points—details that are understood from a worker's standpoint, engaged every day in developing the window from the raw material to the finished product.

Father Sehringer writes: "The modern worker is content with a price upon his labor." May I add that the modern buyer is content with the commercial product and encourages it by his support. The modern buyer who has been educated to a standard should not accept an important article because it is the best he seems able to get. He should search until he finds what he wants, or finds an artisan capable of producing the article needed.

Next, I should say that architects set the pace for everything contained in a church building. When we find that the allied arts are inharmonious with their surroundings, the blame lies either with the person who controls the expenses, that is the priest, or with the architect. It may be indeed that both are at fault. Harmonious results depend upon a high standard and a determination to accept only that which is worthy.

When Father Sehringer says: "The obstacles he encountered in making glass, in coloring, burning, and cutting did not leave him time to think of rivaling the painter of pictures, and he remained essentially the glazier", I feel that the glass maker was inspired by exactly the same motives that inspired the architect, the sculptor, and the painter of this early and good period. He was in the family of art workers, and there was no influence of realism abroad. There were no realistic painters and no realism such as we know. The glazier worked in the spirit of the times and produced work suitable and in harmony with his surroundings.

The arts had reached a high pinnacle; they had built, modeled, painted, and glazed; perhaps better than they knew, for their work has stood the test of time.

It may have been lack of appreciation for this old work which caused the decline. People, then as now, were striving for something new, something different. The glazier tried to follow the

realistic lead of the painter. Painters' pictures were never intended to be reproduced in glass, but he tried to do it and failed from our point of view. Architecture was changing; painting was changing. Glass changed, too; the glazier changed the old methods to meet the new demands.

Then the large standing single figures in canopied niches mark a later and different period, quite in keeping with the architecture.

Perhaps in answering the objection of those window makers who to avoid certain garish effects abstain from using strong colors the author's statement needs to be modified. The statement that "no color in the world is crude when properly complemented", is true only of the best of glass, and when the size of the figures or the scale within the window is small; but when the figures are large and the expanse of each color great, if one attempts true color, he will have as the result nothing but garishness and vulgarity.

A ray of real hope for better work lies in the fact that we have among us men who are capable and able and who want to do good work along the right lines. What we want are opportunities to develop our convictions and enough money allowed to ensure freedom of expression and execution.

NICOLA D'ASCENZO.

FEAST OF BLESSED JOAN OF ARC.

Qu. On what day does the French Church observe the Feast of Blessed Joan of Arc?

Resp. By Decree of the S. Congregation of Rites, 25 August, 1909, the feast of Blessed Joan of Arc is assigned in the liturgical Office for all France to the Sunday within the Octave of the Ascension of our Lord. On that day it is to be celebrated as a Festum *Duplex majus*, excepting in the dioceses of Orleans, Dijon, Nancy, Verdun, Rheims, and Rouen, where it is a *Duplex II classis.*

In the Martyrology the feast is entered under date of 30 May (*Dies Natalis*, as it is called); and in the French Breviaries and Missals it is also generally found under that date, as a convenient reference, because the feast was formerly honored by the local Churches on that date, which marks her final martyrdom. The Bollandists give the feast under 29 June, following the French hagiologist Saussay, who for some reason not very clear, assigns that date for her martyrdom.

THE PROPER TIME FOR THE SERMON.

Qu. Will you please state whether the Rubrics prescribe at what time in the Mass the sermon should be preached?

Resp. The liturgical prescriptions given in the *Ceremoniale Episcoporum* and other official ritual sources indicate that the proper time for the sermon at solemn Mass is immediately after the chanting of the Gospel. The S. Congregation of Rites, in answering a question on the subject (18 July, 1884), replied: "Servetur consuetudo."

WHO WAS CEPHAS?

To the Editor, THE ECCLESIASTICAL REVIEW.

Clement of Alexandria tells us that Cephas, whom St. Paul opposed, was one of the seventy disciples. Tertullian, Clement's contemporary, thought that he was St. Peter. Ever since, scholars have defended both opinions.

Livius, in *St. Peter, Bishop of Rome*, p. 334, footnote, mentions some modern authors who follow Clement. Amongst others, Professor Aloysius Vincenzi, who wrote a dissertation entitled: "Lucubratio altera de Persona Cephae ab Apostolo Paulo reprehensi distincta a Simone Petro, seu Jacobus, Cephas, et Joannes quorum mentio in Epistola ad Galatas ii 9, extra catalogum Duodecim Apostolorum et Fratrum Domini collocandi"— Romae typis Bernardi Morini, 1872.

I have inquired for this book or pamphlet from booksellers, but they cannot find it. Can any reader of the REVIEW tell me where I can get it?

J. F. S.

Criticisms and Notes.

THE LIFE OF JOHN HENRY CARDINAL NEWMAN. Based on His Private Journals and Correspondence. By Wilfrid Ward. With fifteen Portraits and other Illustrations. New York and London: Longmans, Green & Co. 1912. Two volumes: pp. 654 and 627.

A few years ago there appeared in the *Dublin Review* an article entitled "Two Views of Cardinal Newman" in which Mr. Wilfrid Ward, author of the present biography, commenting on some, then recently published, appreciations of Newman,[1] pointed out how two authors greatly exercising their minds over Newman's writings pictured him in such wise that a reader who derived his first impressions of John Henry Newman from the one, would think, when reading the other work, "that its hero was not only a different person but some one very unlike the Newman" of the first.

A similar difference of impression appears to have been made on many readers who compare Mr. Ward's present Life of Newman with what has hitherto been known of the great English Cardinal, not only from biographies of him by his contemporaries, who in some cases, as in that of William Lockhart, were his own disciples, but from those more intimate revelations which he gives of himself in the *Apologia pro Vita Sua*, and in the two volumes of collected letters which Miss Ann Mozley edited at the Cardinal's own request in 1890, the year of his death, and which deal with his career in the Church of England.

There had been, it is true, a few discordant notes amidst the harmony of high appreciation of the Cardinal's life and character. Notable among these was the protest that came from his younger brother, Professor Francis William Newman, who died in London at the age of 92, some seven years after the Cardinal, and who in 1891 published *Contributions Chiefly to the Early History of the Late Cardinal Newman*. In the introduction to his volume Professor Newman writes: "No one living knows my brother's life from boyhood to the age of forty, as I do. The splendor of his funeral makes certain that his early life will be written; it must be expected that the more *mythical* the narrative the better it will sell. . . . I feel bound to write, however painful to myself, as simply as if my topic were an old Greek or Latin. . . . I could not possibly have written freely of the late Cardinal to grieve him while he

[1] *The Mystery of Newman*, by Henri Bremond; and *Newman, Pascal, Loisy and the Catholic Church*, by W. J. Williams. Cf. *Dublin Review*, July, 1907.

lived, but I see a new side of duty opened to me, now that my words cannot pain him. . . . Unless *something* be explained by me, no one will guess at his very eccentric character, and false ideas are likely to gain currency." Professor Newman then goes on to state that the characteristic trait of his brother, John Henry, from youth up, was his lack of balance; with this lack of balance there went, he says, a self-reliance which made him frequently intolerant. His habit of fastidiousness caused him to be unpopular even in the home circle, and apart from a love of music he had nothing in common with his father, a man remarkable for "breadth, serenity, and truthfulness". Francis Newman was convinced that from the year 1833, or ten years before John Henry gave up the Anglican chaplaincy of Littlemore, he was consciously withdrawing from the Protestantism of the Church of England and going to Rome, and that his writings from that time on were simply specious pleadings. But Francis Newman was known to be bitterly hostile to Catholicity and hence his judgments of the great convert, his brother, were seen to be inspired by bias.

In these two volumes we get reliable lights, drawn from correspondence that had been withheld from the Mozley collection published twenty years ago, and the diary notes in which the Cardinal spoke out his mind almost to the last. Among these we find complaints, criticisms of what Cardinal Newman thought mistaken policy on the part of the Sovereign Pontiff and certain bishops. Sometimes this criticism is couched in terms of seeming bitterness and resentment, as when he speaks of Manning, Vaughan, and Ward, as the "three Tailors of Tooley Street", whom no one might oppose without incurring misrepresentation. Again, touching the subject of the definition of Papal Infallibility at the Vatican Council he writes: "As little as possible was passed at the Council. . . . Nothing about the Pope which I have not myself always held. But it is impossible to deny that it was done with an imperiousness and overbearing wilfulness which has been a great scandal" (Vol. II, p. 380). In a similar strain he speaks of the failure of the Irish University scheme: "I had been accustomed to believe that, over and above that attribute of infallibility which attached to the doctrinal decisions of the Holy See, a gift of sagacity had in every age characterized its occupants; so that we might be sure, as experience taught us, without its being a dogma of faith, that what the Pope determined was the very measure, or the very policy, expedient for the Church at the time when he determined. This view I have brought out at some length in my 'Rise of Universities', first published in the *University Gazette*, and in the very first lecture, as delivered, on the 'Nature and Scope of Universities'. I am

obliged to say that a sentiment which history has impressed upon me, and impresses still, has been very considerably weakened as far as the present Pope, Pius IX, is concerned, by the experience of the result of the policy which his chosen councillors had led him to pursue. I cannot help thinking in particular that, if he had known more of the state of things in Ireland, he would not have taken up the quarrel about the higher education which his predecessor left him, and if he could not religiously recognize Queen's College, at least would have abstained from decreeing a Catholic University. I was a poor innocent as regards the actual state of things in Ireland when I went there, and did not care to think about it, for I relied on the word of the Pope; but from the event I am led to think it not rash to say that I knew as much about Ireland as he did" (Vol. I, p. 388).

Writing after the Vatican definition to Lord Blachford, Newman says: "The Catholic Church has its constitution and its theological laws in spite of the excesses of individuals"; and to Miss Bowles: "Exert a little faith, God will provide—there is a power in the Church stronger than Popes, Councils, and theologians, and that is the Divine Promise which controls against their will and intention every human authority" (Vol. II, pp. 374 and 375).

Similar expressions, found here and there in Cardinal Newman's more intimate communings with himself or with very close friends, have suggested to some Catholic critics of Mr. Ward's book that his hero was lacking in true loyalty to the Holy See. Elsewhere they suspect a want of orthodoxy or at least a strong tendency to Modernism expressed in views which Mr. Ward sums up as follows: "He held that dogmatic theology, fully realized in its history and genesis, as the outcome of Christian faith and Christian thought in contact with successive phases of intellectual civilization, might be a power both for Christianity and for Catholicism which it had not been yet. He even conceived the possibility of Maryvale being the training ground of the divinity students, or 'divines,' as they were called, for the whole of England."

We draw attention to these portions of Mr. Ward's work chiefly because they are regarded as flaws in the biography of a man who has been admired and revered, not only as a hero in the intellectual and literary world, but as a saintly priest whose spiritual influence through his writings has been far-reaching and of an unquestionably wholesome character in the practical sphere of ascetical life. As indicated above, the frank sincerity with which Cardinal Newman's biographer lays bare the intimate thoughts and judgments of his hero about persons whom conventional reverence forbids the ordinary observer to criticize, especially in writing, has caused certain

timid doubts as to the Cardinal's right of place in the hall of fame which general consent had accorded him before this. Mr. Ward himself does not share this apprehension. He writes as one who understands and therefore sympathizes with his subject. For the rest, the art which gives expression to his modeled subject leaves no doubt that the work will take rank among modern biographical masterpieces. And we fully agree with him in his judgment both as to the policy of perfect candor in writing the life of such a man as Cardinal Newman, and in the wisdom of giving it to the public through the medium of what purports to be a true life history.

In reading what might be called the revelations of personal weakness, whether they were those of temperament or of unguarded impulses, committed to writing, we must not forget that they are but the shadow lines of a picture which stands out beautifully grand as an embodiment of sacrifice, elevated thought, noble aims, and admirably useful achievements. It has been the fault of writers who have handed down to us the traditions of the past in hagiography as in history, that they have eliminated whatever seemed to interfere with their preconceived notions of heroic presentation. Often there is a false emphasis, so that, even where we have the facts, the true biographical history still remains to be written, stripped of imaginings, and supplemented by facts which partisan admiration or fear of scandalizing the undiscriminating public frequently has suppressed, partially or entirely. As we have said elsewhere, the truest models of historical biography are to be found in Sacred Writ. The inspired writers had no scruple in depicting the weak and dark side of the lives of heroes who maintained the admiration of centuries of the best minds in all lands. In God's creation perfection is everywhere on earth relieved by the imperfection that causes the sweet balm of mercy to flow down from heaven and calls for forbearance in the highest of God's stations—"Lex enim homines constituit sacerdotes infirmitatem habentes" (Heb. 7:28), and "Omnis namque pontifex ex hominibus assumptus . . . qui condolere possit iis qui ignorant et errant, quoniam et ipse circumdatus est infirmitate" (ibid. 5:2). Such was Moses, David, St. Paul—nay all the greatest heroes whom the Holy Ghost sets before us as objects of our reverence. To assume that Cardinal Newman could not say sharp or even bitter things about men who, however lofty in rank, were by their very position and public duties subject to mistakes that call for open criticism, is to assume that Newman was beyond the reach of material influences, such as go with mistaken impressions, bodily infirmity, and the mental depression that so commonly accompanies it.

What must determine our judgment of the true worth of Newman as a leader of thought, as an influence for general good, and as a model of aim and action in the sphere in which he spent his energies, is not the sum of success or of failure marked alternately by his gifts or his failings, but rather the motives that characterized his actions normally, together with the use he made of his great talents in acting out these motives. Both motives and use can be safely judged from the fruits which his life produced not in the sense of successes but in that of healthy influence. "By their fruits you shall know them." If Christ's words, "Each tree is known by its own fruit," are rightly interpreted, they cannot mean that there is not to be found on a good tree an occasional defective fruit. Newman's life from the very outset betokens such admirable fruits of life that it is easy to forget in the gathering an acrid oddity which is found among the wealth of sound and nourishing specimens.

It may be true indeed that some of the things which show the man in his weaker seasons may be omitted from the picture without lessening the truth of the protrait, especially if they are likely to be misunderstood by those whose sensitive constitution of mind makes them apprehensive of shadows of any kind. But it is also true that these defects are a legitimate and natural accessory to all human activity for good. Few men that are strong in action are without a compensating weakness which leads them through humiliations to a proper appreciation of their dependence on Him who as Man-God alone could claim all perfection in His own right. In these matters something must always be left to the discretion of the biographer. The important point is whether or not Newman, especially after his conversion and his elevation to the Cardinalate, in his function as teacher and apologist of Catholic truth offended in principle against the submission due to truth or the obedience called for by legitimate authority. We have looked in vain in these utterances, bold or ill-natured as they might seem, for any manifestation of heterodoxy in the remotest degree or by implication. As for the expressions of personal criticism of ecclesiastics in high office, they are so far from being incompatible with deepest reverence for the Supreme Pontiff and the Bishops of the Church, that to our mind they rather emphasize that reverence, since it is so jealous in its exaction.

But we shall enter more fully into this remarkable biography in our next issue, for its positive features offer abundance of food for healthy reflection, and we wanted to dispose here only of the criticism which seems to us based on wrong principles as to what such a biography should be.

SPIRITISTIC PHENOMENA AND THEIR INTERPRETATION. By J. Godfrey Raupert. London: St. Anselm's Society. 1912. Pp. 67.

THE SUPREME PROBLEM. By J. Godfrey Raupert. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. 351.

The unsavory memory of Eusapia Palladino is still vivid in the public consciousness. The extremely clever trickery which the famous Italian "medium" resorted to, in order to palm off her pretended communications with trans-human intelligences, served only to convince people that she was a consummate knave. The exposure of her deceit, however, was not an unmixed advantage. It occasioned the conclusion in the minds of many that all "spiritistic" phenomena are simply the result of trickery on the part of the "medium" together with delusion on the part of the inquirer. Now not only is such a conclusion too sweeping in regard to the said phenomena generally, but it is likewise quite too wide in relation to Madame Palladino's performances in particular. Though the questionable lady was caught *in flagrante delicto*—literally caught by the ankle—the inference to her being a trickstress always and everywhere is not warranted by the rest of her history. The exposure simply proves that the sly Eusapia is not above the employment of legerdemain and will use it whenever "the spirits" fail her or her "mediumistic" forces are unequal to the occasion. In other words, Eusapia's quiver always contains at least two arrows. At the same time the presumption is so strong against the value of the woman's "mediumship"—*falsa in uno falsa in omnibus*—that Mr. Raupert has not been quite prudent in using her testimony in confirmation of his interpretation, otherwise well justified, of spiritistic phenomena. Better it were to have omitted her name entirely from the list of witnesses or to have offered some justification for citing it at all. The whole subject of interpreting "spiritistic" phenomena is so exceedingly complex and so extremely delicate that only the most unimpeachable testimony should be allowed. Now whatever may be said in extenuation of Madame Palladino's deceptions her testimony on the subject must always remain suspected. Leaving aside this weakness, Mr. Raupert's interpretation of the phenomena in question retains that inherent validity which those who have read his able work on *Modern Spiritism* have already admitted.

The interpretation set forth in the pamphlet in title above is identical with that elaborated more fully in *Modern Spiritism*. The latter work is, as has been repeatedly emphasized in these pages, about the best—the most comprehensive, clearest and most critical work of the kind in English. The present brochure, being an epi-

tome of the book just mentioned, cannot fail to spread more widely a knowledge of the dangers to body and soul besetting spiritistic practices. It will sound more widely the note of caution, a warning never more needed and perhaps never less heeded than to-day, the warning that those who attempt to penetrate the secrets of the other world through the pretended "mediums" expose themselves not simply to deception but to the gravest disorders of the mind and the nervous organism, and to enslavement by malign intelligences whose endeavor, recognized by the results, it evidently is to lead human souls to mental blindness and to base immorality.

Mr. Raupert might have further enhanced the value of his essay by more precise references to his authorities. For instance, he cites the late Professor Lombroso as testifying to the following incident regarding the phenomena of "materialization". "Experiments with the medium Miss Wood revealed the fact that the weight of the phantasm ["the materialized spirit"] amounted to half of that of the medium. This same medium was weighed by the balance of Blackbourne before and during the séance. Before, she weighed 176 pounds. With the appearance of a phantasm this weight diminished to 83, and afterward to 54 pounds. The phantasm weighed the difference" (p. 18). Now any one who has made sufficiently detailed study of spiritistic phenomena will not be staggered by such a statement as the foregoing. But those who have not thoroughly studied the subject and those who have been taught caution by many exposures of the faking "mediums" are apt to catch their breath when confronted with such exact gravitational evidence for materializations. But should they wish, when respiring more freely, to verify the testimony of Blackbourne's scales, they will not find the process facilitated by being referred to an article in *Hampton's Magazine*, with no mention of volume or date. Of course, they can write to the managers of that periodical and ask for the number in which Professor Lombroso's article, "What I think of Psychical Research," appeared; but the *precise* source of information for so startling a phenomenon should have been mentioned, we think, by the writer himself who cites it as evidence for his thesis. We call attention simply to this one defect, though it is typical of many other similar omissions, which one regrets all the more seeing that the incredulous are apt to make them a subterfuge to escape the general force of the author's argument.

We have placed Mr. Raupert's *Supreme Problem* in title above, not because it deals specifically with spiritistic phenomena, though it embodies considerable discussion thereof, but to call renewed attention to an excellent work on a most important subject. The book

is a revised reprint made in England of the American edition, a review of which has previously appeared in these pages. Nothing need here be added to what was then said in its praise and commendation. For the rest, its scope is aptly set forth in the subtitle: "An examination of Historical Christianity from the standpoint of human life and experience and in the light of psychical phenomena."

LES ETAPES DU RATIONALISME DANS SES ATTAQUES CONTRE LES EVANGILES ET LA VIE DE NOTRE-SEIGNEUR JESUS CHRIST. Par L.-Cl. Fillion, Prêtre de S. Sulpice, Consulteur de la Commission Biblique, Professeur hon. à l'Institut de Paris. Paris: Lethielleux. 1911. Pp. 370.

There is no purely intellectual pursuit more pleasant and at once so profitable as to follow the history of physical science, the gropings of the human mind after an adequate and consistent interpretation as well as utilization of natural phenomena. On the other hand, there is no task more painful and from an unprofessional viewpoint more unprofitable than to follow the efforts of men, for the most part mentally gifted, in their endeavor to destroy the supernatural communications of the Creator to his creatures, in other words to undermine the supernatural character of revelation embodied in the Bible. Nevertheless it falls under the duties of those whose vocation it is to defend and explain that revelation, to undertake this painful journey, and as far as may be turn their toil into profit.

Fortunately there are not wanting self-sacrificing scholars who are willing to act as guides to their less favored brethren and to facilitate and shorten the tedious journey. Such a guide has been the eminent scholar, the Abbé Vigouroux, who in his well-known *Les Livres Saints et la Critique Rationaliste* has described the ways and methods of rationalists in their efforts to destroy the supernatural character of the Sacred Scriptures. Such also is now his hardly less illustrious pupil, the Abbé Fillion, in his present exposition of rationalism in its attacks upon the Gospels and the life of our Lord. The scope of the latter work, it will be noticed, is more restricted than that of the former. Not the entire Bible but the Gospels alone are here considered as the object of rationalistic onslaught. Moreover, the latter work is within its sphere relatively more comprehensive, since it takes account of the very latest phases of so-called criticism up to May of the past year. As the title indicates, Professor Fillion has set to himself the task of describing the steps, "the stages" rather, in the journey. Now the first four of these stages are attached to as many names that have become

famous in the history of criticism—Reimarus, Paulus, Strauss, and Baur. Two other recent stages represent theories more general, and are groupable under the headings eclecticism, and syncretism, and evolutionism. These six stages are discussed under as many chapters which comprise the substance of the volume. The immense labor involved in the undertaking may be estimated from the fact that it has necessitated the passing judgment at first hand on not less than 375 different works. But the results of that labor are manifest in the luminous analyses and discriminating criticism which constitute the text. Professors and students of Scripture as well as Theology will find the book a saver of time and energy, a convenient summary and a sound critique of rationalistic theories.

EARLY CHRISTIAN HYMNS. Translations of the Verses of the Most Notable Latin Writers of the Early and Middle Ages. By Daniel Joseph Donahoe, author of "Idylls of Israel", "A Tent by the Lake", "In Sheltered Ways", "The Rescue of the Princess", etc. New York: The Grafton Press. 271 pp.

EARLY CHRISTIAN HYMNS. Translations, etc. (Same Author.) Series II. Middletown, Conn.: The Donahoe Publishing Company. 248 pp.

Judge Donahoe has rendered notable service to the cause of Catholic Hymnology by his beautiful translations of so many noble Latin hymns. He does not swell out his volumes by printing the Latin texts, but remits the reader to various collections where these may be found, and especially to the Roman Breviary, at once the most accessible and the choicest of all collections. Volume I contains almost exclusively hymns from the Breviary, while Volume II contains but three or four. A number of Breviary hymns are not translated—Caswall's volume being richer in this respect, while Archbishop Bagshawe's is the most complete of all. Nevertheless, the cleric will appreciate thoroughly the elegant manner in which so many of the glorious hymns which are so frequent a music in his mind as well as a prayer on his lips, have received, at the hands of the present translator, their dress of English poetry. It will prove a delightful task for the priest, in moments of leisure and quiet, to compare original text with the English rendering. Mone, Daniel, Wackernagel, and March will supply the texts of the other hymns. Outside of the clergy, however, there are probably but few readers who, in this busy age, will find inclination and adequate training to compare text with rendering; so that the omission of the originals simply makes desirable space for more English transla-

tions. The present translator has evidently loved his work, the urgent incentive to which has been the deep pleasure he confesses that he experienced in it. He has brought to that work painstaking care, an admirable feeling for poetic rhythm, and a sense of fidelity to the originals which has led him to preserve, so far as might be, the rhythmic and stanzaic forms of the Latin texts. Sometimes, it is true, he departs widely therefrom, as in the rendering of the Sapphic stanzas of the hymns for the Nativity of the Baptist:

> "As we thy servants will to bring
> Thy deeds before the world and sing
> Thy name, St. John, as should be sung,
> Cleanse thou the lips and loose the tongue,
> That so thy praise may fitly ring."

Attempts to imitate—and even to reproduce—the Sapphic rhythm in English verse have been made; but how futile must be any attempt at exact reproduction need not be illustrated to any lover of the classics, who knows that even classicists vary in their reading of the Sapphic lines. The Preface to the first volume contains the interesting information that "The translator has always been an ardent lover of the Latin hymns, but the idea of making English versions of them came about as if by accident. While reading the 'Veni Sancte Spiritus,' the 'golden sequence,' as it has been called, on Sunday afternoon in April, 1904, the words and melody of the hymn shaped themselves, as it were, into an English form, without any apparent effort, a form which seemed to give an adequate representation of the original both in thought and feeling." It was an auspicious occasion, and the long labor was very appropriately begun with the age-sanctified prayer:

> "Holy Spirit, come and shine
> On our souls with light divine,
> Warm us with thy rays of love;
> Come, O Father of the poor,
> Make thy gifts to man secure,
> Fire our bosoms from above."

Additional value is given to the volumes by the brief notices of the Latin poets whose hymns have received an English version. In some cases, however, the attributions of authorship are questionable (e. g. those to St. Hilary, I, 5-11; many of those to St. Ambrose, in both volumes; those to St. Bernard, in both volumes; of the sequence, "Veni Sancte Spiritus," to King Robert, etc.). The translator does not indulge in discussions of authorship, however, doubtless for the reason that these would require much more space than he cares to give to such themes. It would be interesting, nevertheless, to have provided the reader with further information concern-

ing the texts and uses of certain of the more notable hymns in use in the liturgy.

The renderings into English verse are beautiful and, from a hymnal standpoint, very satisfactory. Sometimes the reader familiar with the texts of certain hymns will desiderate a more faithful translation, especially in hymns like those of St. Thomas, which have such a strongly dogmatic tone. The lines, "And to-day, as Christ ordaineth, To his memory still remaineth Joy, descending from above" (I, 192), would not suggest themselves as a translation of those of the "Lauda Sion": "Quod in coena Christus gessit Faciendum hoc expressit In sui memoriam"; or the lines: "To the Saviour sweet and tender, Fount of grace, of love the store" (I, 187), as a rendering of those of the "Pange Lingua": "Praestet fides supplementum Sensuum defectui"; or the lines: "'Tis theirs (sc. the priests') alone to take and give That love that ever shall with man remain" (I, 188) as a translation of those in the "Sacris Solemniis": "Solis presbyteris, quibus sic congruit Ut sumant et dent caeteris" (if for the word "love", which is not sufficiently descriptive and identifying, the word "Bread" had been used, we think the meaning would have been more clearly expressed). While, also, the symbolic meaning of the stanza in the hymn of the Baptist: "Serta ter denis alios coronant Aucta crementis, duplicata quosdam. Trina centeno cumulata fructu Te sacer ornant", is open to varied interpretation, its literal meaning is not conveyed by the words: "Of crowns thrice ten the angels weave For other martyrs; some receive A double glory; but to thee Three hundred shining wreaths shall be Of fruit and flower, in sacred sheaf." It remains to say a word of appreciation of the work of both printer and binder. The print is clear, the page attractive, the binding both strong and ornamental.

H. T. Henry.

PRIVATE OWNERSHIP, ITS BASIS AND EQUITABLE CONDITIONS. By the Rev. J. Kelleher. Dublin: Gill & Sons; New York, Cincinnati, Chicago: Benziger Bros. Pp. 226.

SOCIALISM AND THE WORKINGMAN. By R. Fullerton, B.D., B.C.L. Dublin: Gill & Sons; New York, Cincinnati, Chicago: Benziger Bros. Pp. 234.

Now that the new magazine, *The Common Cause*, has sent a fresh battalion, well drilled and effectively ammunitioned, into the field, the standing army marshalled by such leaders as Cathrein, Ming, Goldstein, and comprising the numerous corps equipped with smaller

arms, would seem to need no further reinforcement for the anti-Socialistic campaign. And indeed it may be admitted that the new attacks on the revolutionary front can do little more than repeat the tactics that have been adopted all along by the older champions in the field. The false principles and the impracticable proposals of Socialism, these must always be the chief objects of attack and the methods of so doing will not substantially differ. At the same time there will usually be more or less new points of view, fresh and fuller devolpment of this or that idea adopted by different opponents; so that new works on the subject are not without their *raison d'être* —a *ratio essendi* which is further emphasized by the multiplying books and papers continually issuing from the Socialistic press.

If all this is true in general, it is particularly so as regards the two books introduced above. The first, as its title suggests, is a defence of the rights of private property in permanent goods, over against the denial of that right from the side of Collectivists. The second book treats of the same right, but less fully, the author's main insistence being in the first place on fair wages and in the second place against the false principles and impracticable proposals of Socialism. Both writers, it need hardly be said, demonstrate the pressing need for social reformation, since the present social and industrial evils are crying to heaven for redress.

But both writers no less strongly maintain that the way out of the evils does not lie through Socialism. Reformation, not revolution, must be the watchword. And reformation must be effected by sound methods of coöperation, by efficient legislation, above all by moral and religious betterment of the individual. Both books are clearly and interestingly written. The criticism is penetrating, but the temper is reasonable and sanely moderate. Each will exert an influence for good amongst our people—*Socialism and the Workingman* suggesting to the alert pastor of souls by its title into whose hands it may best be placed; while the defence of *Private Ownership* will be appreciated most by the more thoughtful reader.

PROTESTANTISMUS UND TOLERANZ IM 16. JAHRHUNDERT. Von Nikolaus Paulus. St. Louis, Mo.; London, England; und Freiburg, Brisg.: B. Herder. Pp. 380.

Probably no historical error has had wider circulation and relatively longer duration than that which attributes to the early Reformers and their immediate disciples the origin and development of religious toleration, freedom of thought and conscience in matters of religion. Very few books there are written by non-Catholic authors treating of the Reformation period that do not assume this

judgment as unimpeachable. In the new light thrown recently upon the times, notably by Jansens, Pastor, Denifle, and other original investigators, the express teaching of the Reformers on religious liberty has become more widely known and the long-lingering lie seems to be nearing its end. Nevertheless it clings persistently to life, or rather it has many lives in many minds, and probably the present generation will not see its final interment. At any rate Dr. Paulus has done good service in the cause of truth by gathering together in the present compact volume the official teaching of the Reformers on the subject in question. Luther, Melanchthon, Justus Jonas, Justus Menius, Urbanus Rhegius, Brenz, Butzer, as well as Zwingle, and his chief disciples; Calvin, too, and his followers; each is summoned to declare in his own language his teaching on freedom of conscience; and when all have been heard, conscience is seen to be given but one choice, that namely between death and belief at and with the dictates of the various religious sectaries. But the Reformers were not simply theorists; they insisted in reducing their teaching to practice, and the story of that practice, as every one knows, is told in blood and fire. It is worth while to have the facts chronicled from the original records which Dr. Paulus has brought together in his book.

Even though it be shown, however, that the teaching and practice of the Reformers was the reverse of "tolerant", the popular belief that at least the *principles* of the Reformation favor tolerance, that with Protestantism religious liberty was born into the world, that "the idea of toleration sprang up on the soil of the Reformation with its principle of free individual faith", etc.—this widespread opinion that Protestantism in theory and generally if not always in practice stands for "liberty of conscience" has often been discussed by Catholic scholars, notably by Balmes in his immortal work on European civilization. Dr. Paulus devotes a special chapter to the subject, a chapter in which historical erudition and philosophical analysis combine in reëstablishing the thesis, which Döllinger long ago maintained, that "historically no statement is more untrue than that the Reformation was a movement for freedom of conscience. Just the opposite is the truth." [1] It should be noted that Dr. Paulus does not claim that Protestantism was alone in the business of religious persecuting. His aim is single and negative, viz. to prove that the Reformers and the principles of the Reformation do not stand for religious liberty.

[1] *Kirche und Kirchen*, p. 68.

FATHER LACOMBE, THE BLACK ROBE VOYAGEUR. By Katharine Hughes. With a Preface by Sir William C. Van Horne. New York: Moffat, Yard & Co. Pp. 488.

If it is characteristic of an Apostle to be all things to all men that he may win all to Christ, then has Albert Lacombe surely this mark of one who is sent by the Master. The lowly and the high-born, the rich and the poorest, the learned and the ignorant, the refined and the savage, all felt and yielded to the force of a personality which was fitted by nature with endowments of soul and body to be the apt instrument of Apostleship. The character of the man and the lifework of the apostle are worthily portrayed in the volume before us. The story is commensurate with the rise and development of civilization in the North West Territory. Rather it antedates by two decades the dawn of that civilization with which it has been ever since largely identified. First came the *courrier de bois*, then the missionary, then the straggling settler, lastly the railway with its trail of hamlets, towns, and cities. In it all Father Lacombe was a pathfinder, a herald of the Gospel, a leader, a pioneer, a preparant and preserver of the best that followed. But he loved most the Indian, the Cree and the Blackfoot. To the one he was always *Kamiygo-atchakwe*, the Man-of-the-Beautiful-Soul; to the other *Arosus-kitsi-rarpi*, the Man-of-the-Good-Heart. How well these picturesque titles (which reflect so finely the affection of the forest children for their black-robed father), how aptly they reveal the character of the man, and the apostle is vividly brought out by the story of his heroic self-sacrifice in the terrible famine during which he labored amongst the Crees (pp. 146-156), and the awful epidemic of small-pox during which single-handed he nursed the stricken and buried the dead in the camps of the Blackfeet (pp. 178-186). To read these descriptions of want and suffering and heroism is to see most quickly and most deeply into the heart of a true priest and to discern at once the reason why the voice of Lacombe sufficed to assuage the savagery of the Indian when it threatened to wreak its vengeance by the massacre of the white settlers. Father Lacombe was loved "because of his goodness". The following words from the graceful tribute paid by Sir William Van Horne to the venerable missionary are most just, while they are all the more noteworthy as coming from one who does not share, we presume, the same faith: "The noble and elevating example of devotion and self-sacrifice that has been given us by Father Lacombe in his more than sixty years of work among the Indians of Western Canada should not be lost, for he would be stony-hearted indeed who would not be softened and humanized by such an example,

which must bring even to the irreligious a feeling of profound respect for the faith which inspired and sustained this good man."

The force of that example is saved from loss by the present biography, which is written by one who is thoroughly acquainted with the man, with the country, and with the documents concerned. The subject has found a worthy narrator, the narrator a worthy subject, and both a fitting publishment.

EXPOSITION DE LA MORALE CATHOLIQUE. MORALE SPECIALE. I. LA FOI. Carême 1911. Par le R.P.M.-A. Janvier. Paris: P. Lethielleux. 1912. Pp. 440.

VADE-MECUM DES PREDICATEURS. Par Deux Missionaires. Paris: Pierre Téqui. 1912. Pp. 793.

The conferences delivered by the eminent pulpit orator during the Lenten courses in the Paris Cathedral of Notre Dame from 1903 to 1910 inclusive cover the fundamental truths of Catholic morality. They have been published in eight volumes entitled respectively Happiness, Liberty, the Passions, Virtue, Vice and Sin (two volumes), Law, Grace—each volume containing besides the series of discourses answering to the successive Paschal retreats. The Lenten course and the conferences for 1911 are comprised by the present volume, which likewise includes the subsequent Paschal retreat. The object of faith, its reasonableness, the credentials for revelation, the relations of the dogmatic formulas to faith, the stability and development of dogma, the infallible magisterium—under these headings a large amount of solid, thoroughly analyzed doctrine, vividly illustrated, and expressed in eloquent yet well-restrained diction, is presented within a wonderfully lucid plan. The discourses composed for and adapted to the pulpit of Notre Dame with its long traditions of doctrinal learning and eloquence are hardly suited for ordinary use in humbler conditions. A Notre Dame Conference would be sadly out of place in a back-country chapel. Nevertheless the stately oration and the doctrinal lecture have a wide demand, and priests who may be called upon to deliver such will find abundant suggestions and rich material in the present volume. Moreover, so wide is their scope and so well arranged their matter that each of these discourses will lend itself to several ordinary sermons, while their mere reading enriches the mind with those ideas and points of view that help to make the ever ready preacher.

The *Vade-Mecum* for preachers is a collection of plans, outlines of sermons for almost every occasion. There are at least two schemata for each Sunday of the year, also plans for the principal

festivals, for May and October, retreats, missions, Advent, Lent; in a word, hardly any occasion in which a priest may be called upon to instruct or exhort has been omitted. The outlines while brief are suggestive. They are orderly, lucid, and fairly comprehensive. Besides being an eminently practical volume, helpful especially in sudden calls, the work makes an excellent manual for meditation, stimulating by its pithy suggestions that culture of the mind and heart upon which all fruitful preaching must depend.

THE EDUCATION OF CATHOLIC GIRLS. By Janet Erskine Stuart. With a Preface by the Cardinal Archbishop of Westminster. New York and London: Longmans, Green & Co. 1911. Pp. 250.

It would be easier to understate than to overstate the merits of this work. A firm grasp of the principles underlying a sound education, a clear insight into the proper application of those principles in view of present needs, a thoroughly Catholic instinct perfected by accurate knowledge, refined culture, wide experience—these qualities manifest themselves everywhere throughout the book. The present Cardinal Archbishop of Westminster has aptly, though moderately, indicated in the preface the pervading spirit of the book. "Loyal in every word to the soundest traditions of Catholic education, the writer recognizes to the full that the world into which Catholic girls pass nowadays on leaving school is not the world of a hundred, or of fifty, or of even thirty years ago. But this recognition brings out, more clearly than anything else could do, the great and unchanging fact that the formation of heart and will and character is, and must be always, the very root of the education of a child; and it also shows forth the new fact that at no time has that formation been more needed than at the present day" (p. vii). The writer comprehends indeed the deepest and therefore the unchangeable root of all true education, that is the relation of the child to God; but she recognizes that that relation must be seen and presented by the educator in harmony with the present concrete conditions of actual life and thought. This does not mean any toning down of Christian truth or practice to satisfy newfangled modernistic vapidities. It simply means having "right thoughts" about God, about ourselves and our destiny, about sin and evil, about "the four last things", about our Lord and His Mother, about the faith and the practice of Christian life. Upon all these subjects the writer says many sound and wise things, and she says them beautifully—wisdom wherein the immutable truths are seen in a new light and a more striking perspective. It is hard to convey a true idea of this sane blending of the old and the new, this rational con-

servatism supporting the demands of progressive experience. One is tempted to quote some illustrations from the inviting pages; though in the embarrassment of riches one is at a loss what to omit rather than what to select. Perhaps on the whole it will be best to urge the reader to read the work himself. It is a book that every priest responsible for the education of girls—and it may be added boys as well; for, *mutatis mutandis*, most of the matter is applicable to the education of youth generally—should read and reread. Nor should he fail to see to it that his coöperators in the field, religious and lay, and also parents, at least the more intelligent, do likewise. Religious communities engaged in the education of children will find the book an inspiration to do their best work as well as a practical guide that prudently and encouragingly suggests how best to do it.

EPITOME E GRADUALI S. R. E. DE TEMPORE ET DE SANCTIS. . . Cui Addita Sunt Festa Novissima. Editio Ratisbonensis Juxta Vaticanam. Ratisbonae (etc.): Pustet. MCMXII.

This selection from the complete Gradual will meet the needs of ordinary parish churches in the matter of the Masses which are usually chanted, while by the omission of the others (e. g. the Lenten ferias) it is possible to have a moderately sized volume with strong paper and large print. The complete paging is xx + 540 + (204) + 164* + 28 (devoted to Missae Propriae Pro Clero Romano) + 12 (devoted to Missae Pro Aliquibus Locis Statuum Foederatorum Americae). Although the volume is thus seen to contain nearly 1000 pages, and is strongly bound in ¾ leather, the price ($1.50) is placed very low—indeed, the striking feature of the various issues of the Vatican edition of the chant is their typographical beauty, obviously great cost of production, and exceedingly moderate price. The cream tint of the paper, the deep black of the impression, the exquisite engraving of the Gregorian notation, all combine, in the present volume, to maintain the high standard long since set by the firm of Pustet. It is an interesting fact that neither *in loco* nor in the alphabetical index of feasts is any mention made of the feast of SS. Perpetua and Felicitas. In the Vatican Gradual this feast is assigned to 7 March; and of course all the issues of the Gradual by various publishers are required to conform with that typical edition. However, the feast of SS. Perpetua and Felicitas has since been made a duplex and has been transferred to 6 March (S. R. C., 24 August, 1909). The Mass is from the Common (*Me exspectaverunt*); and, had the publishers adverted to the change of rite recently made by the S. R. C. for this feast, they would doubtless have included it in the Index (together with the direction *Me exspectaverunt*).

H. T. Henry.

KYRIALE. Auszug aus der Editio Vaticana mit Choralnoten, Violinschlüssel, geeigneter Transposition, Uebersetzung der Texte und Rubriken. Dr. Karl Weinmann. . . . Regensburg (etc.): Pustet. 1911.

This beautifully printed volume of 120 pages comprises the "Asperges" and "Vidi Aquam," the eighteen Masses and the four Credos of the Kyriale, together with the "Te Deum," the "Veni Sancte Spiritus" (hymn) and the "Pange Lingua . . . Corporis." A curious but helpful feature of the editing has been the retention of the medieval notation side by side with the change of staff and clef. The staff is the modern five-lined one, and the clef is the G-clef. These changes are felicitous; for some part, at least, of the strangeness of our medieval music is thus done away with, so that the modern singer will meet in this edition his familiar friends —the modern staff, the treble clef. The transpositions are made with a view to meet the ordinary middle range of voices; and thus the modern signatures will also greet the modern singer. Almost the only strangeness which will confront him is thus seen to be the ancient notation. But this was wisely retained; for it is easily learned, and it is suggestive of the "atmosphere" of the medieval music, while it has also meanings and advantages which cannot readily, if at all, find an exact counterpart in our modern notation.

H. T. HENRY.

Literary Chat.

Many probably who read these lines will know of Dr. Mozans' two delightful and instructive books of travel, *Up the Orinoco and down the Magdalena* and *Along the Andes and down the Amazon* (Appleton, New York, 1910-1911). Some, too, many, it is to be hoped, have read the books. Those who have are likely to have been impelled to share their delight with their neighbors and perhaps have been urging everybody whose pleasure makes their own, to do the same.

However, as Mr. Roosevelt observes in his graceful introduction to the second of the volumes above mentioned, "taste in books is largely individual", and most people have had "the long experience" that one sometimes "greatly likes books for which most of one's friends care not at all". Nevertheless there will probably be few who will not endorse Mr. Roosevelt's further opinion that "it would be difficult for any man to rise from reading Doctor Mozans' books without feeling not only that he has passed a delightful time, but also that he has profited greatly by the vivid picture presented to him of our neighbors to the south and their marvellous country". A delightful time and profitable knowledge may safely indeed be promised to the average reader of these volumes. The delight is chiefly twofold—that which arises from the author's descriptions of the magnificent tropical scenery and that which results from the literary charm of the narrative. The author is a keen observer and an ardent lover of nature. He sympathizes with all her moods and above all he has a facile style that conveys just what he sees and feels.

More than this, he posseses a wealth of many-sided knowledge, with the mastery of numerous languages, from which he draws endless illustrations and literary allusions that combine to make his work not simply a story of travel but a continuous feast of refined culture.

Still more, not simply is there the profit to which Mr. Roosevelt refers—a better knowledge of our neighboring Latin Republics, of their industrial, social, and political conditions—to be derived from the reading of these volumes, but a more accurate and detailed knowledge likewise of their early history. Everywhere one follows in the footsteps of the conquistadores and the early missionaries, and gets to know better what those intrepid discoverers and explorers accomplished, their triumphs and their failures. To the missionaries especially does Dr. Mozans accord unstinted praise, and he passes by no opportunity of indicating both what South America owes to those heroic apostles and what the country has lost by the suppression of the missions. "Much as we tried," he says, "we could not discover even a vestige of any of the former missions on the Meta. And not only have the former villages and towns disappeared but even the Indian tribes who, at one time, were so numerous on both sides of the river, seem to have vanished also. We sailed an entire week on the Meta without seeing or hearing a single human being... The names of the mission villages and towns . . . still figure on the maps, but the traveler is unable to find the slightest trace even of the sites on which they were located" (p. 148).

One learns not only to learn but to unlearn—to know many things that are not so—by following these journeys. The school boy's geography a generation ago was wont to be adorned with a picture of a bridge of caudally connected monkeys spanning a stream in a tropical forest, and perhaps the scene still figures in the books of to-day. "It is quite safe to say that no one ever saw such bridges in any part of South America or elsewhere." Whether or not monkeys construct such pontine wonders is not of importance except perhaps for their Darwinian descendants; but a certain quasi-antiquarian interest attaches to the story. Dr. Mozans quotes from Grimston's English translation (1604) of Acosta's *Historia Natural y Moral de las Indias* (Seville, (1590), Acosta's purported experience as early as 1570. "Going from Nombre de Dios to Panama," he writes, "I did see in Capira one of these monkies leape from one tree to another which was on the other side of a river, making me much to wonder. They leape where they list, winding their tales about a braunch to shake it; and when they will leape further than they can at once, they use a pretty devise, tying themselves by the tailes one of another, and by this means make as it were a chain of many; then doe they launch themselves foorth, and the first holpen by the force of the rest takes holde where hee list and so hangs to a bough and helps all the rest till they be gotten up." Upon which Dr. Mozans remarks that "the fable about the monkey bridge belongs to the same class as those that obtain in certain parts of South America regarding the 'great devil' or 'man of the woods', a near relative of Waterton's 'Non-descript'" (p. 151). And thus another bit of "natural history" drops away and confiding school boys come to lose faith in the veracity of their very geographies!

From fictitious natural-history tales to ghost stories, haunted houses, and such like things uncanny, the transition is natural and easy. Are there real spooks, and do they walk o' nights and disturb the peace of human beings, normal men and women? Nothing is easier than denial in this case. And yet the mass of evidence for the affirmative is so large and so well established and sifted that offhand rejection thereof argues neither a critical nor a comprehensive judgment. Monsignor Benson's paper on "Phantasms of the Dead" in the current *Dublin Review* is a most cautious and yet open-minded study of the subject.

Monsignor Benson confesses to a complete agnosticism in the matter. Not that he doubts the objective facts. On the contrary, he is fully "convinced that honest and sincere persons have witnessed phenomena which cannot be accounted for by lobster-suppers, rats, incipient insanity, extravagant fancy", and so on. And indeed his paper contains the evidence for a "haunted" house with which he is himself acquainted; and the evidence seems to be unimpeachable. He is an "agnostic" simply as to the explanation of the really established phenomena. He has his own theory however, which is not that usually put forward by even Catholics who admit the strange manifestations, and offer as tentative explanation the intermediance of disembodied or unembodied spirits.

He suggests that since material objects seem capable of receiving spiritual impressions and of retaining them, as the phenomena of clairvoyance and still more the use of "sacramentals" in the Church appear to warrant, it may well be that in the act of committing a crime, say murder, when both personalities, the agent and the victim, are at the highest nerve tension, the very walls, furniture, etc., receive a certain impression of the horror.

Now supposing a person whose nervous organism is sufficiently susceptible to such influences, "vibrations", find himself, especially in sleep, a more passive condition, amidst those surroundings, may he not experience within himself their influence, their suggestion, and hence perceive "not the souls of the two actors, but the stored-up emotions which the crime generated, presented to him in the very shape in which they were generated?" This in brief seems to be Monsignor Benson's idea. Even when presented in his own luminous phraseology it does not of course solve the problem, as he repeatedly indeed insists it does not. Still it is eminently thought-provoking and perhaps points the way to a more complete explanation. At any rate those who are interested in things psychical will do well to read his article.

The character of a man is best understood from his intimate correspondence. Therein he reveals his mind, his heart, his ideals, his strivings, successes, failures. This is specially true of a great soul like that of Lamennais, whose sad fall could not draw into ruin the elements of its native grandeur.

Whosoever would understand that strange nature, its strength and its weakness, its one-time nobility and the successive stages of its lamentable degradation, should read the series of correspondence recently collected from various scattered sources by P. Roussel and now published by Téqui, Paris (*Lamennais et ses Correspondants inconnus*). Although they reveal dark places in the history of Lamennais, they throw light on his times and on the character of his correspondents, the best known of whom is probably the learned Benedictine, Dom Guéranger.

Nor do these letters fail to leave a ray of hope that the final ending of the man may not have been utterly dark. For, as P. Roussel observes, not only did Lamennais not seek to weaken the faith of those to whom he speaks or writes, but he remains usually deeply Christian and, perhaps unconsciously, strengthens their faith in the truths which he himself had unfortunately cast aside. "He continues thus unto the end in a sense an apostle. And this it is that gives the hope that Heaven may have heard the prayers of those who, like La Villéon and La Morvonnais, owed to Lamennais their escape from despair and doubt. . . ."

Seeing that there is no dearth of Scholastic manuals in Latin, there ought to be a welcome for books on philosophy in English, in which language the number is small. We have previously called attention to the little volume on *Certitude* by Father Rother, S.J. We owe now to the same expert hand a

short study on *Being* (St. Louis, Mo.: Herder), a subject as important as it is obscure. Seminarians just entering into the mazes of Ontology in Latin may be encouraged by having this Aradne clue given them in their more familiar tongue; whilst old-time metaphysicians who keep their Latin text-books well preserved nearest the ceiling may care to revive in English imagery the memory of how really the concept of being is one, though not univocal; not a genus, much less a species; but simply analogous, by intrinsic, however, attribution! We trust Father Rother may find time to write a similar booklet on the Attributes of Being, on the Categories, and indeed on the other essential parts of the philosophical system.

Books of religious instruction multiply apace; but there is always room for another good one. A really good one has recently been published by Pustet & Co. (New York) under the title of *Chapters on Christian Doctrine: Reason the Witness of Faith.* The author has (too) modestly withheld his name. As the subtitle suggests, his intention has been to bring out "the absolute harmony of Religion with Reason, for the especial instruction of the American and the English Catholics who are constantly confronted by both press and pulpit, and by daily intercourse, with the ever-ready ridicule of apparent discrepancies between their distinctive views of life and the current views of the world" (p. 5). To accomplish such a task by means of the catechetical form may seem a difficult undertaking, seeing that a more discursive method would serve better. Nevertheless the author has made good his promise. His "well-pointed questions" are indeed "worth nine-tenths of the answer". The book will prove especially serviceable in instructing educated converts; particularly if they be required to "remember much of it by heart".

The *Little Flowers of St. Francis,* that beautiful collection of medieval legends about St. Francis and his early followers, is constantly growing in popularity. There have been of course translations in all the European languages. Recently there has been added a Japanese version, by Professor Anesaki of the University of Tokio. Just now an Irish translation is being published in the *Franciscan Tertiary* (Dublin), with an Introduction by our own scholarly Father Paschal Robinson, O.F.M., whose labors in behalf of Franciscan literature rank among the very first, whether judged from the literary point of view or from that of critical history.

Speaking of Father Robinson, it will be of interest to students of Reformation history to learn that in his recent researches in the archives of English and Irish monasteries, he found among the valuable documents an autograph letter of Henry VIII in which the King makes profession of his great attachment to and reverence for the sons of St. Francis, and presents them with an annuity as a mark of his esteem. No doubt we shall soon hear more of this interesting find.

Ginn & Company publish *Easy German Poetry for Beginners.* We do not recommend this collection. The editor, Chester William Collmann, principal of a Wisconsin Public School, either lacks judgment or does not know the force of German colloquialisms. If it were simply bigotry, it would be bad policy for the publishers to print in a text-book such poems as "Der Kaiser und der Abt", in which the figure of a priest is held up to ridicule. Bürger meant it as a joke, and no doubt there were and are abbots such as he pictures. But an educator, who must be supposed to aim at inspiring respect for religion, does not go out of his way to find a poem in which a feasting, knavish abbot is pictured, to serve as a model in verse for young students. We trusted Ginn & Company as reputable publishers of school books. This throws a doubt on their sincerity in appealing to Catholics.

The Macmillan Company are issuing their "Tudor Shakespeare" at the rate of two volumes a month. The copy sent us is *Troilus and Cressida,*

edited by Professor Tatlock, of the University of Michigan. The text is that of Neilson. The notes, glossary, good type, and handy form make the edition an ideal one for school and pocket use.

We have already directed attention to Professor Singenberger's manual for school and congregational singing. Similar in aim, and somewhat larger in form, is Father Ludwig Bonvin's *Sursum Corda*. It is meant chiefly for mixed congregations, in which English as well as German is used in the public service. The selection of hymns in both languages is quite large, but does not include Masses among the liturgical chants. There is also an appendix of prayers and devotions for popular and periodical use by children, sodalities, and the faithful in general.

Among recent important biographies published in English is that of *John Lingard* (B. Herder) by Martin Haile and the Rev. Edwin Bonney. Another is a Life of St. Teresa, with a history of her journeys and foundations by Father John J. Burke, C. S. P., besides an interesting introduction by Father Walter Elliott, C.S.P. (Columbus Press). To these two biographies we hope to recur in an early number of the REVIEW.

Dr. Joseph McGlinchey has made a readable translation of Paolo Manna's work on vocation to the foreign missions, under the title *The Workers are Few* (Society of the Propagation of the Faith, Boston). The volume sets forth the needs of the foreign missions, the conditions for entering upon the work of these missions and the difficulties as well as the consolations which await the young priest in that field. Those who object to a generous devotion on any ground to the work of the foreign missions find a ready and convincing answer in this volume, written with spirit and with knowledge of the subject.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

VADE-MECUM DES PRÉDICATEURS pour Dominicales, Fêtes, Sermons, Panégyriques, Avent, Carême, Adoration, Missions, Retraites diverses, Mois de Marie et du Rosaire, Allocutions, etc. Par Deux Missionaires, Auteurs de nombreux Ouvrages de Prédication et de Sciences sacrées. Paris: Pierre Téqui. 1912. Pp. x-783. Prix, 5 fr.

GEIST UND REGEL DES DRITTEN ORDENS VOM HL. FRANZISKUS FÜR DIE WELTLEUTE, in 28 Predigten erklärt von Domprediger Dr. Joseph Kumpfmüller, z. Z. Direktor des III. Ordens in Regensburg. Mit oberhirtlicher Druckgenehmigung. Innsbruck: Druck und Verlag von Fel. Rauch (Ludwig Pustet). 1912. Seiten 267. Preis, $1.00.

PRESENT-DAY PREACHING. By Charles Lewis Slattery, D. D., Rector of Grace Church in New York. New edition. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1912. Pp. viii-198. Price, $1.00 *net*; $1.10 *postpaid*.

JESUS ALL HOLY. By Father Alexander Gallerani, S.J. Translated from the Italian by F. Loughnan. New York: P. J. Kenedy & Sons. 1912. Pp. 273.

LATTER-DAY CONVERTS. Translated from the French of the Rev. Alois Crosnier, Professor in the University of Angiers, by Katherine A. Hennessy. Philadelphia: John Joseph McVey. 1911. Pp. 112. Price, $0.50.

LEHRBUCH DER DOGMATIK. Von Dr. Bernard Bartmann, Prof. theol. Paderborn. Zweite vermehrte und verbesserte Auflage. Approb. Erzb. Freiburg. St. Louis, Mo.: B. Herder. 1911. Pp. 861. Price, $4.40.

OUR SAVIOUR'S MESSENGER. A Quarterly Review of the Bridgettine Order. Westminster: Art & Book Co. January, 1912. Pp. 44. Price, Sixpence.

EN LUI. Portrait de l'âme devouée au Sacré-Coeur. Par Felix Anizan, Pretre. Paris: P. Lethielleux. 1911. Pp. 522. Prix, 3 fr. 50.

THE CRUX OF PASTORAL MEDICINE. The Perils of Embryonic Man. By the Rev. Andrew Klarmann, A.M. Fourth enlarged edition. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1912. Pp. ix-283. Price, $1.25 *net.*

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE contenant les Preuves de la Verité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue sous la Direction de A. d'Alès, Professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule VII: Fin justifie les moyens?—Gouvernement ecclésiastique. Paris: Gabriel Beauchesne & Cie. 1911. Pp. 160. Prix, 5 fr.

THE WORKERS ARE FEW. Reflections upon Vocation to the Foreign Missions. Translated from the Italian of the Rev. Paolo Manna, M. Ap. by the Rev. Joseph F. McGlinchey, D.D. Boston: Society for the Propagation of the Faith. 1911. Pp. 221.

REQUIEM MASS IN F MINOR. By Fr. X. Schmid. Edited by Eduardo Marzo. Boston: Oliver Ditson Co.; New York: Chas. H. Ditson & Co.; Chicago: Lyon & Healy. 1911. Pp. 35. Price, $0.50.

A SHORT REQUIEM MASS. By J. T. Whelan. Boston: Oliver Ditson Co.; New York: Chas. H. Ditson & Co.; Chicago: Lyon & Healy. 1911. Pp. 19. Price, $0.50.

PHILOSOPHICAL.

MANUEL DE SOCIOLOGIE CATHOLIQUE. Par. R. P. A. Belliot, O.F.M. Histoire, Théorie, Pratique. Paris: P. Lethielleux. 1911. Pp. 690. Prix, 10 francs.

BEING. A Study in Metaphysics. By the Rev. Aloysius Rother, S.J., Professor of Philosophy in St. Louis University. St. Louis, Mo.; London, England; and Freiburg, Brisg.: B. Herder. 1911. Pp. 127.

HISTORY OF ECONOMIC THOUGHT. A Critical Account of the Origin and Development of the Economic Theories of the Leading Thinkers in the Leading Nations. By Lewis H. Haney, Ph.D., Associate Professor and Chairman of the School of Economics of the University of Texas, author of *A Congressional History of Railways.* New York: The Macmillan Co. 1911. Pp. xvii-507. Price, $2.00, *net.*

SOCIAL REFORM AND THE CONSTITUTION. By Frank J. Goodnow, LL.D., Eaton Professor of Administrative Law at Columbia University. New York: The Macmillan Co. 1911. Pp. xxi-365. Price, $1.50, *net.*

MAKING BOTH ENDS MEET. The Income and Outlay of New York Working Girls. By Susie Ainslie Clark and Edith Wyatt. New York: The Macmillan Co. 1911. Pp. xiii-270. Price, $1.50, *net.*

WAGES IN THE UNITED STATES 1908-1910. A Study of State and Federal Wage Statistics. By Scott Nearing, Ph.D., Wharton School of Pennsylvania, author of *Social Adjustment, Solution of the Child Labor Problem,* etc. New York: The Macmillan Co. 1911. Pp. viii-220. Price, $1.25, *net.*

THE SUPERSTITION CALLED SOCIALISM. By G. W. de Tunzelmann, B.Sc., Member of the Institution of Electrical Workers, author of *Electricity in Modern Life, Contemporary Science Series, Wireless Telegraphy,* and *A Treatise on Electrical Theory and the Problem of the Universe.* Philadelphia: J. B. Lippincott Co.; London: George Allen & Co., Ltd. 1911. Pp. xxvi-395.

PRIVATE OWNERSHIP. Its Basis and Equitable Conditions. By the Rev. J. Kelleher. New York, Cincinnati, and Chicago: Benziger Bros.; Dublin: M. H. Gill & Son. 1911. Pp. xv-212. Price, $1.25, *net.*

L'Ouvrière. Par. Mlle. Jules Simon. Préface de M. Étienne Lamy de l'Académie Française. (*Questions de Sociologie. Science et Religion. 621.*) Paris: Bloud & Cie. 1911. Pp. 64. Prix, 0 *fr.* 60.

Malebranche. Par J. Martin. (*Philosophes et Penseurs. Science et Religion. 626.*) Paris: Bloud & Cie. 1912. Pp. 64. Prix, 0 *fr.* 60.

Psychology without a Soul. A Criticism. By Hubert Gruender, S.J., Professor of Psychology at St. Louis University. St. Louis, Mo.: B. Herder. 1912. Pp. 245. Price, $1.00.

The Supreme Problem. An Examination of Historical Christianity from the Standpoint of Human Life and Experience and in the Light of Psychical Phenomena. By J. Godfrey Raupert. New York, Cincinnati, Chicago: Benziger Bros. 1911. Pp. xx-331.

The Living Witness. A Lawyer's Brief for Christianity. St. Louis, Mo.: B. Herder. 1912. Pp. 106. Price, $0.50.

Rivista Filosofia Neo-Scolastica pubblicata per Cura di un Gruppo di Studiosi diretta dal dott. Agostino Gemelli. (Pubblicazione Bimestrale.) Anno III, N. 6—21 Dicembre 1911. Firenze: Libraria Editrice Fiorentina. Pp. 613-750.

The Ricardian Socialists. By Esther Lowenthal, Ph.D., Assistant in Economics, Smith College. (Vol. 46, n. 1 of Studies in History, Economics and Public Law). New York: Columbia University (Longmans, Green & Co.) 1912. Pp. 107. Price, 75 cts.

Attitude of American Courts in Labor Cases. A Study in Social Legislation. By George Gorham Groat, Ph.D., Professor of Economics and Sociology, Ohio Wesleyan University. (*Studies in History, Economics, and Public Law.*) Edited by the Faculty of Political Science of Columbia University. No. 108.) New York: Columbia University—Longmans, Green & Co., agents. London: P. S. King & Son. 1911. Pp. 400. Price, $2.50.

HISTORICAL.

Die Gesellschaft Jesu. Ihre Satzungen und ihre Erfolge. Von Moritz Meschler, S.J. St. Louis, Mo. und Freiburg, Brisg.: B. Herder. 1911. Seiten 306. Preis, $0.55.

Wilhelm Emmanuel von Kettelers Schriften. Ausgewählt und herausgegeben von Johannes Mumbauer. Drei Bände. Mit einem Bildnis Kettelers. Band I: Religiöse, kirchliche und kirchenpolitische Schriften. viii und 422 Seiten. Band II: Staatspolitische und vaterländische Schriften. 320 Seiten. Band III: Soziale Schriften und Persönliches. 334 Seiten. Kempten und München: Verlag Kösel. 1911. Preis für Band I/III gebundem *M.* 7.50.

St. Teresa of Jesus of the Order of Our Lady of Mt. Carmel. An Autobiography embracing the Life, Relations, Maxims, and Foundations; also a History of St. Teresa's Journeys and Foundations, with Map and Illustrations. Introduction by Walter Elliott, C.S.P. Edited by John J. Burke, C.S.P. New York: The Columbus Press. 1911. Pp. lxxix-727.

La Paix dans la Vérité. Etude sur la Personnalité de Saint Thomas d'Aquin. Par E. Bernard, O.P., Professeur à l'Université de Fribourg (Suisse). (*Questions Philosophiques. Science et Religion. 614.*) Paris: Bloud & Cie. 1911. Pp. 63. Prix, 0 *fr.* 60.

Ibraham Pasha, Grand Vizier of Suleiman the Magnificent. By Hester Donaldson Jenkins, Ph.D., Former Professor of History in the American College for Girls, Constantinople. (Vol. 46, n. 2, of Studies in History, Economics and Public Law). New York: Columbia University (Longmans, Green & Co.), 1912. Pp. 123. Price, 75 cts.

Combats d'hier et d'aujourd'hui. Par Comte Albert de Mun, de l'Académie Française, Député du Finistère. III. Troisième Série. 1908. Paris: P. Lethielleux. Pp. 348.